

Young Peoples Pilgrims Progress



❖ ❖ S. J. Reid ❖ ❖



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Young People's Pilgrim's Progress



CHRISTIAN CLOTHED IN ARMOUR
They harnessed him from head to foot with what was of proof.

Bungay, John

Young People's Pilgrim's Progress

WITH EXPOSITION

By
REV. S. J. REID, D.D.

With Introduction by
GEORGE W. TRUETT, D.D.

ILLUSTRATED



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To my Wife

Introduction

IT was my happy privilege to introduce Dr. S. J. Reid to the B. Y. P. U. Convention at Palacios, Texas, in 1911, when he came to us fresh from Ireland, on a preaching and lecturing tour through the United States.

At our convention, his theme for ten lectures was the immortal allegory of John Bunyan; and so great was the impression created, that it was afterwards suggested by friends, including the editor of a great religious paper, that a Young People's "Pilgrim's Progress" might prove of inestimable service in advancing the standard of Christian living among the young members of our churches.

Dr. Reid's book is the outcome of that suggestion. It does not contain the lectures given at Palacios, but is an attempt to introduce Bunyan's work in a form and style likely to commend itself to the young people of the present generation.

The allegory is broken up into chapters suitably headed, and each chapter contains at the end an exposition on the subject matter. The plan is to provide a spiritual interpretation, suggestive rather than exhaustive, as an incentive to encourage the worthy study of this book, among young Christians of the present day. The design of this book appeals to me, because the members of our junior Sunday-school classes can read and understand

both book and exposition with ease, while there is abundant food for thought and study to engage profitably the energies of the senior classes of our Sunday-schools, and the study circles of our various young people's organizations.

A few of the longer doctrinal discourses have been omitted, as beyond the scope and purpose of the author. Otherwise, all Bunyan is there; and if some slight changes in the terminology and language are apparent, they have been introduced to suit readers of a tender age.

The "Pilgrim's Progress" is an inexhaustible mine of Christian stimulus and example. It is one of the age-long books. From it each new generation finds strength and consolation for all its varied needs, because of the essential humanity of the work, and its unchanging witness to the experiences of the Christian life under all circumstances. No book on the Christian life can be compared to this classic; it has never been superseded.

If by this effort Dr. Reid can stimulate a new interest in our young people to acquaint themselves with the lessons and duties of the Christian life, he will have rendered a valuable service to the churches and the lambs of the Master's fold. May God grant it, for His Name's Sake!

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Short Sketch of the Life of John Bunyan

JOHAN BUNYAN was born in 1628 at Elstow, England, a mile from Bedford. His lot was cast in troublous times, an age of excitement and revolution. His history extends over three reigns, those of Charles I, Charles II, and James II, and the Protectorate of Oliver Cromwell.

EARLY LIFE

His father was a brazier, a mender of pots, pans and kettles. In common with all workers in tin who did not carry on their business all the year round at the same bench, or within the same four walls, Bunyan's father has been dubbed a tinker, and considered by some writers as of gipsy descent. The education and moral influence of home to young Bunyan was a blank. He tells us himself that "his descent was of a low and inconsiderable generation," his father's house being of that rank which is meanest and most despised in the land. His childhood and boyhood were such as told against him in his after struggles for light and peace.

He was educated at Bedford at a school for the poor. There was no compulsory education in those

days, and legal inability to leave school till the age of fourteen years was reached would have been laughed to scorn.

Rude as was Bunyan's home, religious notions of some kind had been early and vividly impressed on him. Of course, it must be admitted that he was like the rest of the boys among whom he lived, in that he used bad language, often lied, and was a violent, passionate boy besides. Of himself he says that for lying and swearing he had no equal. Wickedness, he declares, became a second nature to him. Yet allowance must be made for Bunyan's overheated imagination concerning his depravity and sinfulness.

When he left school his father brought him up at his own trade. Thus he lived at home and grew to manhood there, forming his own ideas of men and things out of such opportunities as the Elstow neighbourhood afforded.

He was not a drunkard nor a man of loose character. Profane in his language, and coarse in his tastes, his native force of character would make him a ringleader among his associates.

But even at that time he had his misgivings. In his moments of boisterous mirth and profane merriment he would be haunted by terror. He had forebodings of coming judgment which, like a fiend, would grasp him with an iron hand. These most sinful, most awful days were days of preparation, to tell upon an after history unspeakably precious to the world.

MARRIED LIFE

Bunyan married at the age of nineteen, wisely and therefore well. Speaking of his marriage he says: "And my mercy was to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as might be—not having so much as a dish or a spoon betwixt us—yet this she had for her portion, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. These books, though they did not change my heart, did light in me some desire to religion."

The effect of his change of state was soon seen. On his marriage he became regular and respectable in his habits. "I fell in with the times to go to church twice a day, very devout to say and sing as the others did, yet retaining my wicked life. I was so overrun with superstition that I adored with great devotion even all things, both the high place, priest, cloak, vestment and service, and what else belonging to the church."

CONVICTION OF SIN

At this stage Bunyan was a formalist. He revered priest and vestment and service, but continued to swear and break the Sabbath with unholy pleasures. Then the Bible came in for a share of his time, and, with other good books, gradually absorbed his attention and thoughts. One Sunday morning, when Bunyan was at church with his wife

(by church is meant the Church of England), the clergyman preached on the ungodliness of the Sabbath amusements, which was so pointed a message that Bunyan felt it was addressed to himself, and was much affected. He shook off the impression, and after dinner went as usual to the village green. He was on the point of striking a ball when a voice sounded in his ears, "Wilt thou leave thy sins and go to heaven, or have thy sins, and go to hell?" He looked up. He imagined he saw Christ looking down at him from the sky. He concluded that it was too late for him to repent. He was past pardon. Did he welcome the heavenly admonition? No, he flung from him any sobering thoughts which struggled for mastery in him, struck again at the ball, and, probably with a fierce oath, gave himself up to an irreligious life with more resolution than ever. Yet he had wild dreams and midnight visitations which could by no means be ignored.

Once he saw the face of the heavens on fire, and heard a crackling and thundering firmament and the blast of the Archangel's trumpet; he thought himself at the bar of God, and the world at an end. He cried out, "What shall I do? The Day of Judgment is come, and I am not prepared." Immediately he heard a voice behind him exclaiming, "*Repent!*" Bunyan's close study of the Bible only added fuel to the fire as yet. It furnished his fervid imagination with material by which he was at one time on the mountain tops and at another time deep down in the depths; at one time his

mind was full of the splendour of light, and the next full of the most abject terrors.

So the fight of good and evil went on in the soul of the young man. The influence which women exercise for good is remarkably illustrated in Bunyan's case. The patient and God-fearing wife of Bunyan must have been deeply distressed in mind in beholding the spiritual conflict which went on in his soul. But she had her consolations. She saw him grow into a passionate reader. In spite of his many backslidings into various forms of sin, she could discern the steady growth of an earnest striving after goodness and truth. He gave up, after a terrific struggle, his much loved dancing, the ringing of the church bells, the playing of tip-cat, and such-like on Sundays. But the habit of cursing—inveterate, as it seemed—remained. One day, when cursing and swearing after his wonted manner, standing at a neighbour's shop window, a woman of loose and abandoned habits rebuked him roundly. She said she trembled to hear him, and declared him bad enough to corrupt the youth of all the town. He was silenced. For very shame he hung his head, blushing that rebuke should come from such a quarter, and resolved from that moment to break away from the filthy and sinful habit. If the rebuke of a bad woman was the means of putting a check to his swearing and cursing, the kindly help of good women was the means of much assistance into the light. To his own wonder he did leave off swearing, and found he could speak better

and pleasanter than before. He set himself to reform his life. He became strict in word and deed. His neighbours took him to be a new man, and marvelled at the change.

"All this while," he says, "I knew not Christ, nor grace, nor hope, nor faith, and had I then died my state had been most fearful. I was but a poor, painted hypocrite, going about to establish my own righteousness."

One day, when going about his calling in a street in Bedford, he fell in with three or four poor women, sitting at a door in the sun, talking about the things of God. Their expressions were wholly unintelligible to him. They were speaking of the wretchedness of their own hearts, and did abhor their righteousness as filthy rags and insufficient to do any good. They spoke of the new birth, and of the work of God in their hearts, which comforted and influenced them against the temptations of the Devil.

Bunyan's heart tarried with them as they spoke, and true conviction set itself finally in his heart. He saw he lacked the tokens of a godly man. He sought them out, and spoke to them again and again. He could not stay away. He was on the threshold of a higher life. The women mentioned Bunyan to Mr. Gifford, the minister of the Baptist church at Bedford. Contact with that good man and conversation with him in the first instance only made Bunyan feel his condition more acutely than ever. The struggle grew fiercer and still more

fierce, till the poor seeker after truth was distracted and bewildered beyond endurance.

His turning point came one day when walking through the country lanes. He was musing on the wickedness of his heart and the enmity that was in him to God, when the Scripture came to his mind, "He hath made peace through the blood of His cross." He says: "I saw the justice of God and my sinful soul could embrace and kiss each other." Everything soon became clear, and he realized the meaning of his struggles and trials.

BUNYAN'S MINISTRY

From this moment Bunyan was a worker for Christ. He became a member of good Mr. Gifford's church, and at the latter's death succeeded him in the office of pastor.

His ministry was a most successful one. What he passed through had fitted him for the work of preaching to perishing sinners. His wonderful imagination, his power over the Saxon mother tongue, his intense earnestness, brought crowds to hear him. This went on for five years, till the Restoration involved him in danger. In 1660 he was arrested for holding an unlawful assembly for public worship. His sentence was: "You must be had back again to prison and there lie for three months following, and then, if you do not submit, and leave your preaching, you must be banished the realm; and after that, if you are found in the realm without special license from the king, you must be

stretched by the neck for it." "If I was out of prison to-day," replied Bunyan, "I would preach the Gospel again to-morrow by the help of God."

For twelve years Bunyan was confined in the county prison of Bedford. Subsequently he suffered a short imprisonment at the recreated gate-house of the old bridge which formerly spanned the Ouse. During the latter imprisonment he wrote the "Pilgrim's Progress" and "Grace Abounding to the Chief of Sinners"—the one an allegory, the other an autobiography. He was released, and continued to preach until the proclamation of liberty of conscience was made in the reign of the second Charles. Then he preached in a meeting house of his own, and proclaimed the Gospel until at length, in the sixty-first year of his age, with triumphant joy he entered the gates of the celestial city.

He lived for sixteen years after his release from prison, and those years were fruitful with service for the Master. He visited London annually to preach for the Baptist churches, and if a day's notice of his coming were given the meeting house would be crowded to overflowing. Twelve hundred people would be found collected on a dark winter's morning before seven o'clock to hear a lecture from him.

In Zoar Street, Southwark, London, the church was sometimes so crowded that he had to be lifted to the pulpit stairs over the heads of the people. In appearance he was a somewhat striking personality. "In countenance," wrote a friend, "he

appeared to be of a somewhat stern and rough temper, but his conversation mild and affable, not given to much loquacity or discourse in company, unless some urgent occasion required it, observing never to boast of himself or his parts, but rather to seem low in his own eyes and to submit himself to the judgment of others. He had a sharp eye and an excellent judgment, and a lively, quick wit. He was tall of stature, strongly built, though not corpulent, somewhat of a ruddy face, with sparkling eyes, his hair reddish, but in his latter days time had sprinkled it plentifully with gray; his nose well set, but not declining nor bending; his mouth moderately large; his forehead somewhat high, and his habit [dress] plain and modest."

STORIES

Like many a wild boy, he had very narrow escapes from death. Once he fell out of a boat into the River Ouse. At another time he fell into the sea, on both occasions narrowly escaping with his life. Such nearness to death had a good effect for the time, but his contrition and thankfulness were short-lived.

When about seventeen years of age he entered the army. Macaulay says he was a Parliamentarian, while Offer, another biographer, asserts that he belonged to the Royalists. As he tells us himself that he "feared God and honoured the king," it is probable that the latter statement is correct. During his soldiering he had another providential escape

from death, which made a deep impression on him. At the siege of Leicester, in June, 1645, when he was about to take his turn of service, a comrade begged to be allowed to go in his stead. His substitute, stationed in front of the besieging army, was shot through the head. Such an experience could not easily be forgotten.

Another striking story is told of him in connection with his prison life. A Quaker called upon him in jail one day. "Friend Bunyan," said he, "the Lord hath sent me to seek for thee, and I have been through several counties in search of thee. After searching half the jails of England I am glad to have found thee at last." Bunyan's reply reveals his humour. "If the Lord sent thee you would not have needed to take so much trouble to find me out, for He knows I have been in Bedford jail these seven years past."

When Bunyan, after his release from jail, became a popular and powerful preacher, crowds flocked to hear him. Dr. Owen was once asked by Charles II how a man of his education could sit under a preaching tinker. He replied, "May it please your Majesty, I would give all my learning in exchange for the tinker's abilities."

When the Bunyan statue was unveiled at Bedford the Dean of Westminster said: "Ladies and gentlemen, the Mayor has asked me to say a few words, and I shall obey him by making them very few. The Mayor has done his work this day, the Duke of Bedford has done his work, the sculptor and

artist have done their work, and now I ask you to do your part in commemorating John Bunyan. Let every one of you who has not read the 'Pilgrim's Progress,' if there be any such person present, read it without delay. Let those who have read it one hundred times read it again for the one hundred and first time, and then follow out in your lives the lessons it teaches. You will then all be better monuments of John Bunyan than even this magnificent statue."

When in prison he sometimes got permission to visit his family. Once, when he was with them, he meant to stay over night with his dear ones, but an inward monitor made him uneasy to get back to his "den," so he returned. At midnight a magistrate's messenger arrived to spy the land. "Are all the prisoners safe?" he asked the jailer. "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called up and all passed off well.

He was once going somewhere disguised as a wagoner. He was overtaken by a constable who had a warrant to arrest him. The constable asked him if he knew that devil of a fellow Bunyan. "Know him?" Bunyan said. "You might call him a devil if you knew him as well as I once did."

THE "PILGRIM'S PROGRESS" AS LITERATURE

The "Pilgrim's Progress" ranks among the masterpieces of English literature. From among countless testimonies to its value and power three may be chosen as showing how far-reaching are

the influence and genuineness of this matchless allegory.

Dr. Samuel Johnston said that the "Pilgrim's Progress" "was one of the two or three works which he wished longer, and said that it had great merit, both for invention, imagination and the conduct of the story, and it has the best evidence of its merit, the general and continued approbation of mankind." Macaulay said: "We are not afraid to say that though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which exhibited the imaginative faculty in a very eminent degree. One of them produced 'Paradise Lost,' and the other the 'Pilgrim's Progress.'" R. L. Stevenson, when mentioning his best loved books, says: "Lastly, I must name the 'Pilgrim's Progress,' a book which breathes of every beautiful and valuable emotion."

A profound thinker like Coleridge wrote: "I know of no book, the Bible excepted as above all comparison, which I in my judgment could so safely recommend, as teaching and enforcing the whole saving truth, according to the mind that is in Christ Jesus, as the 'Pilgrim's Progress.'" "

I

CHRISTIAN BEGINS HIS JOURNEY— OBSTINATE, PLIABLE AND THE SLOUGH OF DESPOND

IN a desolate place, called “the wilderness of this world,” there was a Den, in which a man lay down to sleep, and as he slept he dreamed a dream. He saw in his dream a man clothed with rags, standing in a certain place with his face from his own house, a book in his hand, and a great burden upon his back.¹ As he read the book he cried and wept, and trembled, and called out in his pain, “What shall I do?”²

At last he went home and tried to hide his grief, that his wife and children might not know his sadness; but he could not be silent long, for his trouble became worse.

So he said to his dear ones: “Oh, my dear wife and children, I am in great trouble because a load is pressing me down, and I am told the city we live in will be burned with fire from heaven, and unless we go away, you, my dear wife, and you, my darling children, and I will all be ruined. And I cannot see any way of escape.”

¹ Isa. lxiv. 6; Luke xiv. 33; Ps. xxxviii. 4.

² Acts ii. 37; xvi. 30.

When all the friends heard him say these things they were surprised. They did not believe what he said, but thought he was sick or mad, and said he had better go to bed and he would be better the next day. But finding this plan fail, they were angry, and some coaxed him and others laughed at him. For he could not sleep, but passed the long hours of the night in sighs and tears, and in the morning told his wife and friends that he felt "worse and worse." So he could get no peace night or day, and all that was said to him only made him worse, because he was sure he must leave the place where he lived, and the load of sin on his back became heavier every day.

Much of his time he spent walking alone in the fields, and there he read his book and often prayed.

One day, as he walked along, reading from his book, he cried out aloud in great pain of mind, "What shall I do to be saved?"¹

He looked this way and that as if he would run; yet he stood still because he did not know which way to go. At last he saw a man coming to him whose name was Evangelist, who asked him, "Why are you crying?" "Sir," said the man, "I read in this book that I must die, and after death I must be judged,² and I do not like to die,³ and I am too sinful to be judged."⁴ "But why, then," said Evangelist, "do you stand still?"

He replied, "Because I know not where to go."

¹ Acts xvi. 29, 30.

² Heb. ix. 27.

³ Job xvi. 20-22.

⁴ Ezek. xxii. 14.

Then Evangelist gave him a parchment roll, and on it was written: "Flee from the wrath to come."¹

The man looked at it and looked at Evangelist, and said: "Where, then, must I fly?"

Evangelist pointed across a very wide field, and said:

"Do you see that wooden gate?"²

The man said, "No," for the gate was very far away.

"Do you see that light shining in the distance?"³

"I think I do."

Then said Evangelist: "Keep that light in your eye, and go up directly to it; so you shall see the gate, at which, when you knock, you will be told what to do."

So the dreamer saw that the man began to run. Now he had not run very far from his own door, but his wife and little ones saw it and began to call after him to return. But the man put his fingers in his ears and ran on, crying:

"Life! Life! Eternal Life!"⁴

So he looked not behind him, but fled towards the middle of the plain.⁵

Christian—for that was his name—did not once look behind him. His friends came out to watch him, and as he ran some laughed and others cried

¹ Matt. iii. 7.

² Matt. vii. 13, 14.

³ Ps. cxix. 105; 2 Pet. i. 19.

⁴ Luke xiv. 26.

⁵ Gen. xix. 12.

out for him to return. Two, bolder than the rest, followed him to bring him back by force.

The name of one was Obstinate, and the other Pliable.

In a little time they caught up with him.

Then said the man : " Friends, why do you come after me ? "

" To take you back with us," they answered.

But he said, " That can never be. Better for you to come away from this city, that will be burned up some day."

" What," said Obstinate, " and leave all our friends and comforts behind us ? "

" Yes," said Christian, " for all that you leave behind you and give up is not nearly so good as a little of that which I hope to enjoy.¹ Come with me, and see if I do not speak the truth."

" What are the things you seek, since you leave all the world to find then ? " said Obstinate.

" I seek," said Christian, " riches that shall last forever and ever,² which are safely kept in heaven,³ and will be given at the right time to those who earnestly seek them. Read what my book says, if you like."

" Take your book away," said Obstinate. " Will you go back with us or not ? "

" No," said Christian, " I will not. I have begun and I will not go back."⁴

" Come, then, friend Pliable," said Obstinate,

¹ 2 Cor. iv. 18.

² 1 Pet. i. 4.

³ Heb. xi. 16.

⁴ Luke ix. 62.



EVANGELIST POINTS THE WAY
“Do you see yonder shining light?”

“let us turn again and go home without him. There are many who, when they become like him, are wiser in their own eyes than anybody else.”

Then said Pliable : “Don’t scold. If what good Christian says is true, the things he seeks are better than what we have. I believe I shall go with him.”

“What !” cried Obstinate, “more fools still ! Be guided by me and go back. You don’t know where such a madman will lead you. Go back, go back, and be wise.”

But Christian said : “Come with me, and do not go back, for there are such great and lovely things to be had, and many more glories besides, as I told you already. If you do not believe me, read here in this book.”

“Well, friend Obstinate,” said Pliable, “I have made up my mind ; I intend to go with this good man and to share all things with him. But, friend Christian, do you know the way to this place ?”

Christian replied : “The way was pointed out by a man whose name is Evangelist. He said for me to hasten to a little gate that is in front of us, where we shall be told all we need to know.”

Pliable said, “Come, then, good friend, let us be going.”

So Christian and Pliable went talking over the fields, and thus they spoke to one another :

“Come, friend Pliable, how are you ? I am glad you are going along with me. If Obstinate had felt the pains and troubles which hurt me he would not have gone back.”

"Well, Christian," said Pliable, "since we are alone, tell me more about the things which we are to enjoy where we are going. Do you think that the words of your book are true?"

Christian answered, "Yes, indeed, for it was made by One that cannot lie."¹

"Well answered; and what are they?" said Pliable.

"There is a kingdom that will never end for us to live in, and life that will never end to be given to us, so that we may live there forever."²

"Well said; and what else?"

"There are crowns of glory to be given us, and robes that will make us shine like the sun."³ There shall be no more crying nor sorrow, for He that is the owner of that place will wipe away all tears from our eyes."⁴

"And," said Pliable, "what friends shall we have there?"

"There we shall be with angels so lovely and bright that you can hardly look on them."⁵ There also shall you meet with thousands and tens of thousands that have gone before us to that place. All of them are loving and holy, every one walking in the sight of God, and not one ever doing anything to make Him angry. There we shall see holy virgins with their harps;⁶ there we shall see

¹ Titus i. 2.

² Isa. xlv. 17; John x. 27-29.

³ 2 Tim. iv. 8; Rev. iii. 4; Matt. xiii. 43.

⁴ Isa. xxv. 8; Rev. vii. 16, 17; xxi. 4.

⁵ Isa. vi. 2; 1 Thess. iv. 16, 17; Rev. v. 11. ⁶ Rev. xiv. 1-5.

men that by the world were cut in pieces, burned in flames, drowned in seas, for the love that they had to the Lord of heaven.”¹

All this made Pliable very happy, and he was eager to go on. He asked how they were to share in such lovely things.

“The Lord, the owner of the country,” said Christian, “has told us how in this book.² If we are in earnest He will give them to us freely.”

“Well, good Christian,” said Pliable, “glad I am to hear these things. Come on, let us mend our pace.”

“I cannot go as fast as I would like,” said Christian, “because of the load on my back.”

Now the dreamer saw that, just as they had ended this talk, they drew near to a very muddy hole that was in the midst of the fields. And because they were not looking where they were going both fell suddenly in. It was called the Slough or pit of Despond. Here they struggled for a time, being very much covered with mud, and Christian, because of the heavy load on his back, began to sink in the mire. Then said Pliable:

“Ah, friend Christian, where are you now?”

“Really,” said Christian, “I do not know.”

At this Pliable began to get very angry, and said: “Is this the happiness you have told me of all the while? If we get on so badly at the first, what may we expect from now till our journey’s end? If I escape from this place with my life you

¹ John xii. 25.

² Isa. lv. 1-2.

may go on alone, for I shall not go with you." And with that he gave a great struggle or two and got out of the mud on that side of the hollow which was next his own house. So he went away, and Christian saw him no more.

Thus Christian was left to tumble in the Slough of Despond alone, but he still tried to struggle to that side of the pit which was farthest away from his own home and nearest to the wicket gate. But he could not get out because of the burden on his back.

At last a man came to him whose name was Help, who asked him what he was doing there.

"Sir," said Christian, "a man named Evangelist bid me go this way. He also showed me yonder gate, that I might escape the wrath to come, and as I was going I fell in here."

"But," said Help, "why did you not look for the steps?"

"I was so afraid," said Christian, "that I did not look where I was going, and so I fell in."

"Then," said Help, "give me your hand." So he gave him his hand and Help drew him out,¹ and set him on firm ground and bade him go on his way.

EXPOSITION

The man who went to sleep and dreamed was John Bunyan. All he tells us that happened to Christian were the things he saw in his dream.

¹ Ps. xl. 2.

Obstinate, Pliable and Slough of Despond 33

The Den was Bedford jail, where the "Pilgrim's Progress" was written.

The rags which Christian wore were his good deeds; the book he held in his hand was the Bible, and the great bundle on his back the sins of many years.

The parchment roll given to Christian was a text from the Bible. The Word of God is still the sure way to Christ. The wooden gate to which Evangelist points Christian is Christ, to whom we must all go, for He is the Door into the fold of God.

Christian could not see the gate, but he saw a light, and that was his guide. God gives us light in our souls to guide us to Christ. "Then shall we know, if we follow on to know the Lord."

Obstinate and Pliable are like men we meet every day. Obstinate is a man who laughs at the Word of God and jests at goodness, and thinks all are fools who follow the Lord Jesus Christ. He imagines he cannot go wrong, and that he knows everything. He believes he is so wise that all who do not agree with him are stupid and blind. He has a very bad temper, and will not listen to what others say. In the end he becomes a sour, unkind and unhappy man.

Pliable is a man easily coaxed to do what is right. He makes a good start to become a child of God. At first he is one of the most hopeful of young people. He agrees to all he hears about God, the Bible, sin and heaven. But he does not feel the load on his back like Christian, for he does not think

he is a great sinner in the sight of God. It is when we feel our sins that there is a great load of guilt on our souls. Yet Pliable likes to hear about heaven, and is quite willing to go there if it does not take too much trouble. And he is always in a hurry. He was in a hurry to go with Christian, and he was in a great hurry to get away again.

Evangelist is a name given to one who brings good news, a preacher of the Gospel. Even the great Martin Luther was glad to be helped by Evangelist when he had tried to find the way and could not. Staupitz, a good monk, after he had heard all Martin Luther told him about his troubles and fears and trials, said: "Look at the wounds of Jesus Christ, to the blood that He shed for you; it is there that the grace of God will appear to you." And there he found peace.

The Slough of Despond was the first test. Pliable did not like it, so he gave up his hopes of heaven rather than face this trial. This muddy pit is a picture of dark times of doubts and fears which all of us feel when we are trying to find our way to Christ. Then we think we shall never be able to reach Him, and we grow sad, and still sadder. And if we give up hope, we sink down deeper than ever. But God does not forget. He sent a good man whose name was Help to get Christian out of the mud. And you will notice that Christian had to do his part, for Help could never have pulled him out if he had not tried his best also. So God helps those who help themselves.

But what about the steps? They were there, just like stepping-stones across a stream, yet Christian did not see them because he did not look. Now the steps are the promises of God in His own holy Word. Here is one: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned." Also: "I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins."

QUESTIONS

How was the man dressed, and what was his name?

What did he carry on his back?

What did he cry out, and what did he tell his wife and children?

Who met Christian as he walked in the fields?

What did Evangelist give Christian and what was written on it?

Where did Evangelist tell Christian to go?

Who followed Christian in order to bring him back?

What became of Obstinate?

What did Christian and Pliable talk about?

What became of Pliable?

Who helped Christian out of the Slough of Despond?

Describe the Slough of Despond.

II

CHRISTIAN TRAPPED BY MR. WORLDLY WISEMAN

NOW as Christian was walking by himself, he saw far off some one crossing over the field to meet him ; and they came face to face where their paths met. The gentleman's name was Mr. Worldly Wiseman. He lived in the town of Carnal Policy, a very large town, and quite near to the place whence Christian came. This man, then, meeting with Christian, and having a good idea who he was, for Christian's going away from the City of Destruction was much talked about ; not only in the town where he lived, but also in many other places, saw that Christian was in trouble and very sad, and began to talk with him.

"How now, good fellow," said he, "where are you going with your heavy burden?"

"A heavy load, indeed," said Christian, "as ever a poor creature carried. And you ask me where I am going? I will tell you, sir. I am going to yon wicket gate before me, for I am told that when I get there I shall be shown how I may get rid of my heavy burden."

"Have you a wife and children?" said Mr. Worldly Wiseman.

"Yes," said Christian, "but I am so tired of this heavy load that I do not enjoy them as I once did; sometimes I feel as if I had none."¹

"Will you listen to me," said Mr. Worldly Wiseman, "if I give you good advice?"

"If it be good I will," said Christian, "for I am very much in need of it."

Mr. Worldly Wiseman: "I would advise you then that you get rid of your load with all haste, for you will never be happy in your mind till then; nor can you enjoy the blessings of God till then."

Christian: "That is what I seek; to be rid forever of this heavy burden; but get it off my back myself I cannot, nor is there any man in our country that can take it off my shoulders; so I am going this way, as I told you, that I may be rid of my burden."

Worldly Wiseman: "Who told you to go this way to get rid of your burden?"

Christian: "A man who seemed to me to be a great and good person. His name was Evangelist."

Worldly Wiseman: "He gave you very bad advice! There is not a more dangerous way in the world than this he showed to you; and that you shall find if you heed what he says. You have been in trouble already, for I see the mud of the Slough of Despond is on you, and that is only the beginning of the sorrows that do attend those that go on that way. Listen to me. I am much older

¹ 1 Cor. vii. 29.

than you. If you go on this road, you will be hungry, tired, in pain, and in great danger. You will meet with lions, dragons and many other fearful things, and even death. These things are true, and many men have said so who ought to know. Now why should you destroy yourself on the advice of a person you did not know ? ”

Christian : “ Why, sir, this burden on my back is more terrible than all these things ; and I do not care what I meet with, if I can get rid of my heavy load.”

Worldly Wiseman : “ How did you find out you had a burden at first ? ”

Christian : “ By reading this book in my hand.”

Worldly Wiseman : “ I thought so, and you made the same mistake of other weak men, reading things you cannot understand, and now you are going on a very dangerous journey to get something you know not what.”

Christian : “ I know what I want. It is to be rid of my heavy burden.”

Worldly Wiseman : “ But why go this way, which is so dangerous, when I can tell you how to get rid of your burden without running into any dangers ? And this way is quite near by, and you will be safe and happy and find many friends.”

Christian : “ Oh, sir, tell me this way ! ”

Worldly Wiseman : “ In yonder village called Morality there lives a gentleman whose name is Legality, a very wise man of good name, who can help you off with your burden. He has helped

many in this way, and besides he has cured those who are almost mad because of their heavy burdens. If you go to him you will be helped at once. His house is not quite a mile from where we stand, and if he is not at home, he has a son, whose name is Civility, who can do as well as the old gentleman himself. And if you wish to stay in this town you can send for your wife and children. There are houses standing empty and you may have one at a cheap rent. Food is cheap and good, and you are sure to make many kind friends."

Now Christian said to himself, that if this were true he had better take Mr. Worldly Wiseman's advice, so he asked the way to Legality's house.

Worldly Wiseman : "Do you see yonder high hill?"

Christian : "Yes, very well."

Worldly Wiseman : "By that hill you must go, and the first house you come to is his."

So Christian turned out of his way to go to Mr. Legality's house for help; but when he got close to the hill it seemed so high, and that side of it which was next the pathway hung over so much that he was afraid to go on, lest it should fall on his head. Also his burden now seemed heavier to him than when he was on his way.

Flashes of fire¹ came out of the hill that made Christian afraid he would be burned, and he shook with fear.² And now he began to be sorry that he had taken Mr. Worldly Wiseman's advice; and

¹ Ex. xix. 16, 18.

² Heb. xii. 21.

when he saw Evangelist coming to him he began to blush with shame. So Evangelist came nearer and nearer ; he looked at Christian sternly and said to him :

“ What are you doing here, Christian ? ”

But poor Christian did not know what to say, so he did not answer. Then Evangelist said : “ Are you not the man I found crying outside the walls of the City of Destruction ? ”

Christian : “ Yes, dear sir, I am the man.”

Evangelist : “ Did I not show you the way to the wicket gate ? How is it then that you are so quickly turned aside, for you are now out of the way.”

Christian : “ I met with a gentleman as soon as I had got over the Slough of Despond, who told me I might, if I wished, find a man in the town before me who could take off my burden. He talked much with me and at last got me to yield, so I came here, but when I saw this hill, and how it hangs over the pathway, I came to a standstill for fear it should fall on my head.”

Evangelist : “ What said that gentleman to you ? ”

Christian : “ He asked me where I was going, also if I had a family. I told him, and said I was so laden with the burden that is on my back that I did not enjoy my wife and children as I used to.”

Evangelist : “ And what did he say ? ”

Christian : “ He bade me with haste get rid of my burden, and said that he knew a shorter and

better way than mine, not nearly so hard; and sent me to a gentleman who had skill to take off these burdens. I believed him and turned out of the way, thinking I should soon be rid of my burden. But when I saw where I was I became afraid, and now I know not what to do."

Then Evangelist said: "Stand still a little that I may show thee the words of God." So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, how much more shall not we escape if we turn away from him that speaketh from heaven."¹ And he said, "The just shall live by faith," and many other words.

Then Christian fell at his feet as dead, crying, "Woe is me, for I am undone."

Then Evangelist caught him by the hand and said, "Be not faithless but believing,"² and Christian began to cheer up again and stood on his feet, trembling.

Then Evangelist went on to say: "The man who met you is Mr. Worldly Wiseman, and rightly is he so called, partly because he cares only for the teachings of this world³ (therefore he always goes to the town of Morality to church), and partly because he loves the kind of teaching which does not compel him to come to the cross.⁴ Now there are three things in this man's advice which you must

¹ Heb. xii. 25.

² John xx. 27.

³ 1 John iv. 5.

⁴ Gal. vi. 12.

always hate: (1) His turning you out of the way; (2) his trying to make you hate the cross; (3) and his setting of your feet in the way that leads to death. You must hate his turning you out of the way, and your own consenting to go out of the way, because this is to reject what God has said in His Word for the advice of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate"¹—the gate to which I sent you—"for strait is the gate that leadeth to life and few there be that find it."² This wicked man has turned you away from the little wooden gate and the way that leads to it, and has brought you almost to death.

"Then you must hate his trying to make the cross hateful to you. You must love it more than all the riches of the world.³ The King of Glory has said that he that 'will save his life shall lose it.' Then you must hate his setting your feet in the way that leads to death. And you must think of him whom he sent you to, and also how that person could never lift the burden off your back.

"The name of that man is Legality, and how could he help you when he has a burden of his own? No man was ever yet set free of his burden by him, nor is ever likely to be, for by the deeds of the law no man living can be rid of his burden. So both Mr. Worldly Wiseman and his son Civility are bad men. Believe me, there is nothing in all

¹ Luke xiii. 24.

² Matt. vii. 13, 14.

³ Heb. xi. 25, 26.

they have said beyond a desire to cheat you, and take you away from the road in which I had set you."

After this Evangelist called aloud to the heavens, and there came words and fire out of the hill under which Christian stood, and these were the words: "As many as are of the works of the law are under the curse," for it is written "Cursed is every one that continueth not in all things which are written in the book of the law to do them."¹

Now Christian looked for nothing but death, and began to cry out, calling himself a thousand fools for listening to the words of such a man as Worldly Wiseman. Then he said to Evangelist:

"Sir, what do you think? Is there any hope? May I now go back and go up to the wicket gate; I am sorry I gave heed to this man's advice, but may my sin be forgiven?"

Evangelist replied, saying: "Your sin is very great, for you have committed two evils; you have forsaken the way that is good, to walk in evil paths. Yet will the man at the gate receive you, for he has good-will for men. Only be very sure that you do not turn aside again."

Then Christian began to go back to the right way, and Evangelist, after he had kissed him, gave him a smile, and wished him Godspeed. So Christian went on with haste, and would speak to no man by the way. He went on like one who was walking on forbidden ground, and could not think

¹ Gal. iii. 10.

himself safe till he was in the way which he left to follow Mr. Worldly Wiseman's advice.

EXPOSITION

Up till now Christian had not gone wrong. Neither Pliable nor Obstinate nor his friends nor family could get him to give up his journey. But so clever is Mr. Worldly Wiseman in the use of words and in reasoning that he talks Christian into doing what is wrong. This wrong act of Christian's might not have occurred if he had not been alone—"he was walking by himself"—when Mr. Worldly Wiseman came up and spoke to him. Good company helps to keep us from sinful acts and thoughts and words. The talk of Mr. Worldly Wiseman shows how much pride there was in his heart. He thinks he can get into heaven because he is a good man, when he is really a very bad man, with a heart full of sin. Mr. Worldly Wiseman does not think sin a bad thing, so he does not see the need of a Saviour. Mr. Worldly Wiseman does not think much of the Bible, for that was the book which Christian had in his hand and for which Mr. Worldly Wiseman had no regard, but spoke of it with dislike. All advice is bad which is against the teachings of the Bible. God's way is always best. Do not listen to any one who makes light of sin, or leads you to think less of the Word of God. The kind of people who live in the town of Morality are Pharisees. Our Lord, when on earth, told them that all their prayers and giving to the poor, and

keeping of the commandments would not save them. No one can be saved by trying to be good. All must go in at the wicket gate. John Newton tried to save himself and failed. Then he trusted Christ and was made happy in Him. The great Fletcher, of Madeley, had to give up trying to make himself good, and when he asked Christ to receive him, he found peace and joy in Him.

“ Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bid'st me come to Thee,
O Lamb of God, I come.”

Mr. Worldly Wiseman would teach men not to look beyond this life, but Evangelist would have them think of heaven and hell. He loves the company of the rich and great men. He is fond of money, and to get it will pretend to be a good man, if he can in that way make more than by doing wrong. We should never say we are good merely to please people and make them think more highly of us. Seek not the praise of men, nor try to make a profit out of religion. We must please God. Remember the words the Germans delight in saying, “ We Germans fear God, and fear no other.” And remember that the only way to life is the way of the cross.

QUESTIONS

Whom did Christian meet after he left the Slough of Despond ?

Where did this man live, and what advice did he give to Christian?

Whom did he tell Christian to see?

Did Christian follow his advice?

What happened to Christian then?

What old friend met him?

What did Evangelist say to Christian?

Why was Christian to hate Mr. Worldly Wiseman's advice?

Why could not Mr. Legality take Christian's burden off his back?

Why did Christian lose heart?

What did he expect?

What question did he ask Evangelist?

What did Evangelist say and do when Christian asked for forgiveness?

What did Christian do when Evangelist left him?

III

THE WICKET GATE AND THE INTERPRETER'S HOUSE

IN a short time Christian got up to the wicket gate. Now over the gate was written, "Knock and it shall be opened unto you." ¹

"He that will enter in must first without
Stand knocking at the Gate, nor need he doubt
That is a Knocker but to enter in ;
For God can love him, and forget his sin."

He knocked, therefore, more than once or twice, saying,

"May I now enter here? Will He within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing His lasting praise on high."

At last there came a grave person to the gate named Good-will, who asked, Who was there? and whence he came? and what he would have?

Christian said: "Here is a poor, burdened sinner. I come from the City of Destruction, but am going to Mount Zion that I may be saved from the wrath to come. I would like to know if you are willing to let me in, because I am told that this gate is the right way."

¹ Matt. vii. 7.

Good-will: "I am willing with all my heart"; and with that he opened the gate.

So when Christian was stepping in the other gave him a pull. Then said Christian, "Why did you do that?" *Good-will* said: "A little distance away from this gate there is a strong castle, of which Beelzebub is the captain. And from that castle both he and those who live with him shoot arrows at those that come up to this gate, hoping that they may kill them before they enter in."

Christian was very glad and thankful that he was safe. The man at the gate asked him who showed him the way to the wicket gate.

"Evangelist told me to come this way and knock, and that you, sir, would tell me what to do."

Good-will: "An open door is set before you and no man can shut it. But how is it that you came alone?"

Christian: "Because none of my friends saw their danger as I saw mine."

Good-will: "Did any of them know of your coming?"

Christian: "Yes. My wife and children saw me go, and called after me to return. And some of my friends also called after me, but I put my fingers in my ears, and so came on my way. Ob-
stinate and Pliable tried to bring me back, but when they saw they could not get me to return Ob-
stinate went back, but Pliable came a little way." Then Christian told *Good-will* how both he and Pliable came to the Slough of Despond, into which

they suddenly fell. Pliable was then made sad and unhappy, and would not go on. But, getting out at the side next his own house, he went his way home again. "And if Pliable went home," said Christian, "I turned out of the way, and was no better than he, for I found myself in the way of death, because I did what Mr. Worldly Wiseman told me to do."

Good-will : "Oh, did he meet you? Did he try to make you go to Mr. Legality to ease your heavy load? They are both cheats. But did you take his advice?"

Christian : "Yes, as far as I dare. I went to find Mr. Legality, but I thought the hill would fall on my head, so I went no farther."

Good-will : "That mountain has been the death of many, and will be the death of many more."

Christian : "Indeed, I do not know what would have become of me if Evangelist had not met me again. It was God's mercy that he met me, for else I would never have come here. But now I am come; I am indeed more fit for death by that mountain than to stand talking with my Lord, but oh, what a favour this is to me that I am allowed to enter here!"

Good-will : "We do not object. No matter what they may have done before they came here, they are not cast out.¹ Good Christian, come with me and I will teach you the way you must go. Look before you; do you see that narrow way? *That*

¹ John vi. 37.

is the way you must go. It was built by the patriarchs, prophets, Christ and His apostles, and is as straight as a rule can make it."

Christian : "Are there no turnings or windings by which a stranger may lose his way?"

Good-will : "Yes, there are many paths which branch off from this, and they are crooked and wide. You will always know the right from the wrong; the right way alone is narrow and straight."¹

Then the Dreamer heard Christian ask Good-will if he could not help him off with the burden that was on his back, for as yet he had not got rid of it; but Good-will told him he must bear it till he came to a place where it would fall off his back by itself.

EXPOSITION

When Christian came to the wicket gate he knocked many times, not once or twice. He was in earnest, and could not stop knocking till he got in. His hand trembled with fear, but he would not let go. We knock when we pray. Prayer is the means we are to use to open the wicket gate. And we are to pray till the gate opens and Good-will appears. Good-will is none other than Christ. He takes a great interest in all, and has such a kind and loving heart that he asks after Obstinate, Pliable and Christian's family. He would have been glad if they all had come to the wicket gate. Good-will had a grave look on his face. What

¹ Matt. vii. 14.



THE WICKET GATE

So when Christian was stepping in, the other gave him a pull.

made him so sad was the thought of how few leave the City of Destruction to go to Mount Zion. He loves to help pilgrims, for he not only opens the door, but pulls them in. It is just when we are about to enter that the Evil One may do his best to hurt us. For the great desire of Satan is to keep us from coming to Christ. But Christ is willing with all His heart to take us to Himself, no matter what we have done. Christ is the wicket gate. He said: "I am the door. By Me, if any man will enter in, he shall be saved." We come to Him by prayer, and thus knock, knock. Then Christ hears us and comes to pull us to Himself. We tell Him, as Christian did, who we are, what we want, and where we desire to go. Not only will He make us His own, but He will show us how to find the narrow way, how to know it, and how to keep on it. Even the burden on Christian's back, which was the weight of his sins, did not keep him out. So our sins do not keep us from Christ, if we confess them and ask Him to take them away. As He told Christian, so He will tell us how to get the great load off our souls.

Christian's coming in at the wicket gate was only the start of his journey. He was not to stay there. He must go on. So Good-will says, "I will teach you about the way you must go." Christ said long ago, "Come unto Me," "Come after Me." So when we give ourselves to Jesus we make a beginning in the narrow way. After that we are to walk in that way and do as He tells us.

THE INTERPRETER'S HOUSE

Then Christian began to get ready for his journey. So Good-will told him that when he had gone some distance from the wicket gate he would come to a house called the House of the Interpreter. He was to knock at the door, and he would be taken in and shown many wonderful things. Then Christian took leave of his friend, and he again bade him Godspeed.

So Christian walked on till he came to the House of the Interpreter, where he knocked over and over again. At last one came to the door and asked who was there.

Christian : " Sir, here is a pilgrim who was told by a friend of the good man of this house to call here. I would like to speak to the master of the house."

So he called for the master of the house, who, when he came, asked Christian what he wanted.

Christian : " Sir, I am a man who has come from the City of Destruction, and am going to Mount Zion, and I was told by the man that stands at the wicket gate, at the head of this way, that if I called here you would show me wonderful things, such as would be a help to me in my journey."

Interpreter : " Come in. I will show you what will be a great help to you."

So he bade his man light a candle, and asked Christian to follow him. He took him into a room, and told his man to open the door. When the door was opened Christian saw the picture of a very

grave person hanging up against the wall, and this is what it was like : His eyes were lifted up to heaven, the best of books was in his hand, the law of truth was written upon his lips, the world was behind his back. He stood as if he pleaded with men, and a crown of gold was over his head.

When Christian said, "What is the meaning of this?" Interpreter replied, "The man whose picture you see is as rare as one in a thousand. And as you see his eyes are lifted up to heaven, the best of books is in his hands and the law of truth written on his lips; this is to show you that his work is to know and tell dark things to sinners, even as you see him stand as if he pleaded with men. And you see the world cast behind him, and a crown hangs over his head. This will show you that he cares nothing for the things that are present. He loves the service of his Master, and is sure in the next world to have glory for his reward.

"Now," said Interpreter, "I have shown you this picture first because the man whose picture this is is the only man whom the Lord of the place where you are going has given to be your guide in all the hard places which you may meet with in the way."

Then he took him by the hand and led him into a very large parlour that was full of dust, because never swept. After he had looked at it for a while, Interpreter called for a man to sweep the floor. Now when he began to sweep the dust began to fly about so much that Christian was almost

choked. Then said Interpreter to a girl that stood by, "Bring some water and sprinkle the room." When she had done as she was told it was easily swept and cleansed.

Christian then said, "What means this?"

The Interpreter answered, "This parlour is the heart of a man that was never made holy by the sweet grace of the Gospel. The dust is his sins, which have made evil the whole man. He who began to sweep at first is the Law, but she who did sprinkle it with water is the Gospel. You saw that as soon as the man began to sweep, the dust did so fly about that the room could not be swept by him. This tells you that the Law, instead of cleansing the heart from sin, only makes the sins increase and the heart worse.¹

"Again, when you saw the girl sprinkle the room with water, it was easily swept. This is to show you that, when the Gospel comes in, bringing the sweet and good graces into the heart, sin is put down and swept out, and the soul made clean through faith of it. Then it becomes fit for the King of Glory to dwell in."²

The Interpreter then took Christian by the hand, and led him into another little room. Here sat two little children, each in his chair. The name of the eldest was Passion, and the name of the other was Patience. Passion looked very unhappy, but Patience was very quiet. Then Christian asked what

¹ Rom. vii. 9; 1 Cor. xv. 56; Rom. v. 20.

² John xv. 3; Eph. v. 26; Acts xv. 9.

was the reason why Passion was so unhappy. The Interpreter answered, "The Master would have him wait for his good things till the beginning of next year; but he will have all now. Patience is willing to wait." Then some one came to Passion and brought him a bag of treasure, and poured it down at his feet. He at once took it up, and showed great delight in it, and laughed at Patience. But in a little while he wasted it all away, and had nothing left but rags.

Then said Christian to the Interpreter, "Explain this thing more fully to me."

The Interpreter: "These two lads are figures. Passion stands for the men of this world, and Patience for the men of that which is to come. As you see, Passion will have all now this year; that is to say, in this world. So are the men of this world. They must have all their good things now, and cannot wait for their share of good in the world to come. That proverb, 'A bird in the hand is worth two in the bush,' is of more value to them than all the divine promises of good in the next world. But you see how quickly he wasted all away, and soon had nothing left but rags. So it will be with all such men at the end of the world."

Then said Christian, "Now I see that Patience is wiser, and for many reasons. First, because he waits for the best things; second, because he will have the glory of his things, when Passion has nothing left but rags."

The Interpreter: "Yes, and you may add an-

other reason: the glory of the next world will never wear out, but the things of this world are quickly lost. It was not wise for Passion to laugh at Patience, because he had his good things first. For Patience some day will laugh at Passion when he has his best things last. For first must make way for the last, because last must have his time also. But last makes room for no other, because no one can take its place."

Christian then said, "I see that it is not best to desire things which are now, but to wait for the things which are to come."

Interpreter: "You say the truth, for the things which are seen are temporal, but the things which are not seen are eternal."¹

EXPOSITION

The Interpreter is the Holy Spirit, of whom Christ—who is Good-will—said that He would lead Christians into all the truth and explain the secrets of God's kingdom. The best way to understand the Interpreter is to think of one who is a helper or a friend in need, who comforts God's children. You will recall that the Interpreter led Christian from room to room and "took him by the hand." That tells how good and kind he is to help. One

"Whose gentle voice we hear,
Soft as the breath of even;
That checks each thought, and calms each fear,
And speaks of heaven."

¹ 2 Cor. iv. 18.

And when the Interpreter bade his man light a candle, before they enter the rooms, we are to think of the light of the Bible, that "candle unto our feet," and to bear in mind the old, wise saying, "Not the Spirit without the Word, not the Word without the Spirit."

The first picture is that of a good minister of Jesus Christ. We see five great things about him. He loves heaven and Christ with all his heart. So he looks up to heaven, and grows like Christ. The Bible is in his hand, because it is the best food for the souls of men. He speaks the truth even if it is not liked by those who hear him, for truth is to him a "law." The world—that is, the evil world—was behind his back because he hated it. He did all he could to get others to believe on God, even as he did.

The second picture tells us the value of the Gospel. It alone, like the girl in the picture, can expel sin and make hearts clean. For this is a picture of Christian's own heart, and the heart of every man who needs the dust swept out. He first knows that it is dusty; that is to say, full of sin. Then he tries to sweep away the dust by the aid of God's law, but that only raises a dust, for the law shows us how far in sin we have gone. It was then that Christian tried the love and mercy of God, as found in the Gospel, and now his sins are taken away.

The next picture shows us the meaning of two words, "time" and "eternity." Passion stands

for time. Patience for eternity. Some people, like Passion, think, if they get all this world can give, they will have all they want. But by and by they find out their mistake. Patience is like those godly people whom Jesus has taught to set their desires upon things above, and to be content till God gives His gift to them. All the world is like either Passion or Patience. Passion lives for himself alone, caring nothing about others. Patience will show love and kindness to all he knows.

QUESTIONS

What was the writing over the wicket gate?

What did Christian do when he came to the gate, and who opened it?

What did Good-will do when he let Christian in?

Whom did Good-will fear?

What did Good-will call Mr. Worldly Wiseman and Mr. Legality?

Are any not allowed to enter the wicket gate?

How was Christian to know the right way?

Could Good-will take off Christian's burden?

What house did Christian reach after he left Good-will?

What did he do when he reached the house, and who received him?

What was the first picture, and what was its meaning?

What did Christian see in a parlour?

What was the meaning of the picture?

What were the names of the two children in the third picture?

What is the meaning of the picture?

IV

THE HOUSE OF THE INTERPRETER—MORE PICTURES

THE Interpreter took Christian and led him to a place where there was a fire burning against a wall and a man standing by it, always throwing water on it to put it out ; yet the fire burned higher and hotter.

Then said Christian, "What does this mean?"

The Interpreter said, "This fire is the work of grace that God works in the heart. He who throws water on it to put it out is Satan. But in spite of all the water the fire burns hotter and higher. And you shall see why."

So Christian was taken round to the other side of the wall, where he saw a man with a can of oil in his hand, and this oil he poured quietly all the time on the fire.

"This," said Interpreter, "is Christ, who, with the oil of His grace, keeps up the work already begun in the heart. So we see that, no matter what Satan may do, the fire does not go out. And it is hard for one, when tempted, to know how this grace is kept up in the soul, because the man at the other side of the fire is not seen."

The Interpreter took him again by the hand and led him into a pleasant place where stood a stately palace, lovely to look at, and when Christian saw it he was greatly pleased. He saw also, on the top of it, men walking about, who had on clothes all of gold.

Then said Christian, "May we go in thither?"

Then the Interpreter took him and led him up towards the door of the palace; and at the door of the palace stood a great number of men, all wishing to go in, but they were afraid. There also sat a man a little distance from the door, at a table-side, with a book and pen and ink before him, to take the name of him who should enter in. He saw, also, that in the doorway stood many men in armour. They were there to prevent any one getting in; and if any one tried, they would hurt him all they could.

Now Christian wondered very much at all this.

At last, when all started back for fear of the armed men, Christian saw a very brave looking man come up to the man that sat there to write, saying, "Set down my name, sir."

When this was done he saw the man draw his sword, and put a helmet on his head, and rush towards the door upon the armed men, who laid on him with deadly force. But the man, who did not mind at all, fell to cutting and slashing most fiercely. So, after he had given and received many wounds, he cut his way through them all and went into the palace. Then were heard pleasant voices,

and the men who walked upon the top of the palace said :

“ Come in ; come in ;
Eternal glory thou shalt win.”

So he went in, and was clothed in most lovely garments. Then Christian smiled and said, “ I am sure I know the meaning of this.”

“ Now,” said Christian, “ let me be going on my journey.”

“ No, not yet,” said the Interpreter. “ Wait till I have showed you a little more, and after that you shall go on your way.” So he took him by the hand again, and led him into a very dark room, where sat a man in an iron cage.

Now this man, as you looked at him, seemed very sad. He sat with his eyes looking down to the ground, his hands folded together, and he sighed as if his heart would break.

Then said Christian, “ What means this ? ”

To which the Interpreter said he might talk with the man.

Then said Christian to the man, “ Who are you ? ”

The man answered, “ I am not what I once was.”

Christian : “ What were you once ? ”

Man : “ I was once a Christian, so far as appearances went,¹ both in my own eyes and in the eyes of others. I once was, as I thought, going straight to the Celestial City, and had then joy at the thought of getting there.”

¹ Luke viii. 13.

Christian : " Well, what are you now ? "

Man : " I am now a man of despair, and am shut up in it, as in this iron cage. And I cannot get out. Oh, I cannot ! "

Christian : " How did you come to this state ? "

Man : " I did not keep a close watch on myself. I laid the reins on the neck of my desires. I sinned against the light of the Word and the goodness of God. I have grieved the Spirit and He is gone. I tempted the devil, and he is come to me. I have made God angry, and He has left me. I have such a hard heart I cannot repent."

Then said Christian to the Interpreter : " But is there no hope for such a man as this ? "

" Ask him," said the Interpreter.

" Nay," said Christian, " you ask him."

Interpreter : " Is there no hope ? Must you always be kept in an iron cage ? "

Man : " No ; no hope at all."

Interpreter : " Why, the Son of God is very merciful."

Man : " I have crucified Him to myself afresh.¹ I have hated His person.² I have hated His goodness. I have counted His blood an unholy thing. Therefore I have shut myself out of all the promises, and now there remains nothing for me but threatenings—dreadful threatenings—fearful threatenings—of judgment that shall devour me at the last."

" But why," said the Interpreter, " did you bring yourself into this state ? "

¹ Heb. vi. 6.

² Luke xix. 14.

Man : “ For the lusts, pleasures and profits of this world ; in the use of which I promised myself very much delight. And now every one of these things also bites me, and gnaws like a burning worm.”

Then said the Interpreter to Christian, “ Do not forget this man’s misery, and let it always be a warning to you.”

Christian : “ Well, this is fearful. God help me to watch and be sober, and to pray that I may shun the cause of this man’s misery. Sir, is it not time for me to go on my way ? ”

Interpreter : “ Wait till I show you one thing more. Then you shall go on your way.”

So he took Christian by the hand again and led him into a room, where a man was rising out of bed ; and as he put on his clothes he shook and trembled.

Then said Christian, “ Why does this man tremble ? ”

The Interpreter bade the man tell Christian why he shook so much.

So he began and said : “ This night, as I was in my sleep, I dreamed, and lo ! the heavens became very black ; also there was very much thunder and lightning, and it put me in great fear. So I looked up in my dream and saw the clouds fly very fast, and heard the sound of a trumpet, and also saw a man sit upon a cloud, with the thousands of heaven beside him. They were all flaming fire ; also the clouds were a burning flame. And I heard a voice

say, ‘Arise, ye dead, and come to judgment.’ And with that the rocks split, the graves opened, and the dead that were there came forth. Some were very glad and looked upward, and some tried to hide themselves under the hills. Then I saw the man that sat upon the cloud open the book and bid the world draw near. I heard it also said to those who were beside the man that sat on the cloud, ‘Gather together the tares, the chaff, the stubble, and cast them into the burning lake.’¹ And with that the bottomless pit opened, near to where I stood, out of the mouth of which came smoke, and coals of fire, and fearful sounds. The man said again to those who surrounded him, ‘Gather my wheat into the garner.’² And then I saw many caught up and carried away into the clouds, but I was left behind.³ I tried to hide myself, but could not, for the man that sat upon the cloud found me out, and kept his eye on me. My sins also came up into my mind, and my conscience accused me on every side.⁴ Then I woke out of my sleep.”

Christian: “But what made you so afraid of this sight?”

Man: “Why, I thought the day of judgment was come, and that I was not ready for it. But what made me most afraid was that the angels gathered up others and left me behind. Also the pit opened just where I stood.”

¹ Matt. iii. 12 ; xiii. 30 ; xxiv. 30 ; Mal. iv. 1.

² Luke iii. 17.

³ 1 Thess. iv. 16, 17.

⁴ Rom. ii. 14, 15.

Then said the Interpreter to Christian, "Have you thought on all these things?"

Christian: "Yes, and they put me in hope and fear."

Interpreter: "Keep all these things in your mind, that they may urge you forward in the way you must go."

Then Christian began to make ready for his journey. As he set out the Interpreter said, "The Comforter be always with you, good Christian, to guide you in the way that leads to the city."

EXPOSITION

The first picture at the head of this chapter shows us a fire burning beside a wall. You will see from it that Christ can give grace to keep burning the love of God in our hearts. Sometimes we wonder if our love to God will last. We see the *open* foe, Satan, putting on water, and the *hidden* champion, Christ, pouring on oil. "My grace is sufficient for thee." So He who kindles the fire of love can surely keep it burning.

The next picture tells us of the secret of final victory. Life is a battle, and we must fight if we would win. The timid men who crowd about the doorway will never reach the top of the palace and be clothed with golden garments. Once we put down our names we must take up our arms, and fight every inch of the way. The enemies must all be cut down, one by one. There is no gliding into heaven. Christ gives us the armour, and the ene-

mies of our souls are sure to be overcome if we use the sword of the Spirit. "Fight the good fight of faith." We must never be cowards, but be brave for the truth and for God.

"Stand up, stand up for Jesus,
Ye soldiers of the cross."

The picture of the man in the iron cage is a terrible one. Let us so live that we shall never be in fear of such an end. The danger is that we should pretend to be good when we are not, and then afterwards give up all trying, and become more sinful than ever. We are to be sure we really trust Christ, and then to watch. "I left off to watch," said the man in the cage. That was the beginning. He went down, down into the mud of sin after that, and found himself in the cage of despair.

"Hear above all, hear thy Lord ;
Watch and pray."

The last picture tells us that there is a final judgment, and we are to be ready for it. We need not fear even it if we love and trust Christ. For He loves us far more than we can ever love Him.

QUESTIONS

Who poured water on the fire the Interpreter showed Christian, and who poured on oil ?

Was the fire put out ?

What happened at the door of the palace ?

Were there many entering the palace?

What was said when the man fought his way in?

What did Christian see in an iron cage?

How did the man come to be in the cage?

What made the next man Christian saw tremble?

What did the man see, and what did he hear?

What happened to the tares and chaff, and what happened to the wheat?

What did the Interpreter say when Christian left him?

THE CROSS AND THE HILL DIFFICULTY

NOW there was on every side of the way up which Christian was now going a wall, and that wall was called Salvation.¹

Up this way then Christian ran, but with great effort, because of the load on his back. He ran till he came to a little hill, and upon it stood a cross, and a little below, in the hollow, an open grave. Just as Christian came up to the cross his burden fell off his shoulders, and began to roll down the slope till it came to the open grave, where it fell in and was seen no more. Then Christian was glad, and said with a joyful heart, "He hath given me rest by his sorrow, and life by his death." Then he stood a while to look and wonder, for it was very wonderful to him that the sight of the cross should thus loose his load off his back. He looked, and looked again, till the tears came into his eyes.²

Now, as he stood looking and weeping, three shining ones came to him and said, "Peace be to thee." So the first said, "Thy sins be forgiven thee."³ The second took off his rags from him and put on new garments.⁴ The third also set a mark

¹ Isa. xxvi. 1.

² Zech. xii. 10.

³ Mark ii. 5.

⁴ Zech. iii. 4.



CLIMBING THE HILL DIFFICULTY

He fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place.

on his forehead,¹ and gave him a roll with a seal on it. This roll he told him to read as he went on his journey, and to give it up at last when he reached the gate of the city.

Then Christian gave three leaps for joy, and went on singing :

“ Thus far did I come laden with my sin,
Nor could ought ease the grief that I was in,
Till I came hither. What a place is this !
Must here be the beginning of my bliss ?

“ Must here the burden fall from off my back ?
Must here the strings that bind it to me crack ?
Blest cross ! blest sepulchre ! blest rather be,
The Man that there was put to shame for me ! ”

EXPOSITION

When truly converted persons come to know what a sight of the cross teaches they always feel like Hopeful, who said : “ Had I now a thousand gallons of blood in my body, I could pour it all out for the sake of the Lord Jesus.”

David Brainerd, with his half-dead hand, wrote in the last page of his diary : “ How sweet it is to love God, and have a heart all for God.”

When Bunyan saw the cross and all it means for the first time, the relief that came to him was so great and his joy so full that he says he “ could have spoken of it to the very crows that sat upon the plowed lands by the wayside.”

The right way to come to the cross is along the

¹ Eph. i. 13.

path of Salvation. If we come by any other path we may never get the blessing we seek. The right spirit to show when coming to the cross is one of sorrow for our sins, and a great desire to have them taken away.

“ Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood,
Hallelujah ! ”

“ All we, like sheep, have gone astray ; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all.” Millions of men and women in all ages have found all their heart’s need at the cross of Jesus. Men like Bishop Butler, the poet Cowper, a great German preacher, and very, very many others put aside all their good works and learning at last, and trusted the cross of Christ to bring them peace with God.

The three shining ones at the cross give Christian much joy. One of them gives him peace and pardon, for he says, “ Thy sins be forgiven thee.” These three are the three Persons of the Trinity. He who brings peace is our heavenly Father, and we come into His arms like the Prodigal Son of old. The second stripped him of his rags and clothed him with new garments. This is Christ the Saviour, who takes away all the signs of evil, and makes us appear good in the sight of God. The third angel gave him a roll with a seal on it, and put a mark on his forehead. This is the Holy

Spirit, who teaches us to know that we have become children of God. The roll He gives is the inward and heartfelt rest from all fear that we shall not see heaven. It is a text of the Bible, such as, "The Lord knoweth them that are His," which we learn and love and think about in secret, because we know it is so true, and is such a comfort when we are in trial or trouble.

CHRISTIAN CONTINUES HIS JOURNEY

Then Christian went on his way, until he came to a hollow, where he saw, a little out of the way, three men fast asleep, with chains on their feet. The name of the one was Simple, another Sloth, and the third Presumption. Christian, seeing them lie in this case, went to them so that he might wake them, and cried, "You are like men that sleep on the top of a mast,¹ for the dead sea is under you—a gulf that hath no bottom. Wake up and come away. If you will let me, I will help you off with your chains." He also told them: "If he that goes about like a roaring lion² passes this way, you are sure to be killed."

But Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, "Every man must take care of himself." And so they lay down to sleep again, and Christian went on his way.

Now there were two other men also going the same way as Christian, whose names were Formalist

¹ Prov. xxiii. 34.

² 1 Peter v. 8.

and Hypocrisy. These two came tumbling over the wall, on the left hand of the narrow way, and, hurrying on, soon came up to Christian.

Christian said, "Gentlemen, where did you come from and where are you going?"

Formalist and Hypocrisy replied, "We were born in the land of Vain Glory, and are going for praise to Mount Zion."

Christian: "Why came you not in at the gate which is at the beginning of the way? Do you not know that it is written that 'he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber'?"¹

Formalist and Hypocrisy answered, "To go to the gate in order to get in was by all their friends counted too far round about. It was their usual way to make a short cut of it and climb over the wall."

Christian: "But will it not be counted a wrong act by the Lord of the city where we are going?"

Formalist and Hypocrisy replied that Christian need not trouble his head about that, for they were only doing what others had done for more than one thousand years.

Christian pointed out to Formalist and Hypocrisy that they must go in by the door. He told them that the Lord of the city would know him, because he had the coat of his Lord on his back, a coat which his Lord had given him the day he stripped him of his rags. He also had his mark on his fore-

¹ John x. 1.

head, and carried a roll which had been given him as a comfort on his journey, and which he was to hand in at the gate of the city.

To these things they gave him no reply, only they looked at one another and laughed. Soon, as they all went on, they came to the foot of the hill Difficulty, at the bottom of which there was a spring. There was also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill. But the narrow way led right up the hill. Christian now went to the spring¹ and drank deeply to refresh himself, and then began to go up the hill. The other two came to the foot of the hill, and when they saw it was steep and high, and there were two other ways to go, which were not nearly so steep, they tried these ways. The name of one of them was Danger and the other Destruction. So one went one way and the other chose the other way, and both lost their lives.

Christian at first began to run up the hill, then he had to walk, and soon he had to go on his hands and knees because of the steepness of the way.

Now, about half-way to the top of the hill was a pleasant arbour, made by the Lord of the hill as a resting place for weary travellers. When Christian reached this arbour he lay down to rest. Then he pulled his roll out of his bosom, and read it to cheer him. Also he had another good look at the

¹ Isa. xlix. 10.

coat that had been given him. He lay thus, and at last fell asleep. He slept until it was almost night, and in his sleep his roll fell out of his hand.

Now, as he was sleeping, some one came to him and waked him, saying, "Go to the ant, thou sluggard ; consider her ways and be wise."¹

Then Christian suddenly started up and hurried on his way, and went as quickly as he could till he came to the top of the hill. When he reached the top of the hill two men came running to meet him. One was called Timorous and the other Mistrust, to whom Christian said, "Sirs, what is the matter ? You run the wrong way."

Timorous answered that they were going to the city of Zion and had got up that difficult place ; "but," he said, "the farther we go the more danger we meet, so we turned about and are going back again."

"Yes," said Mistrust, "for just in front of us there are two lions in the way. We do not know if they are asleep or awake, but we are sure that if we came within their reach they would pull us to pieces."

Then said Christian : "You make me afraid ; but where shall I fly to be safe ? If I go back to my country I shall die there. If I can get to the Celestial City I am sure to be safe there. I must go on. To go back is nothing but death ; to go on is fear of death, and life eternal beyond. I will yet go forward."

¹ Prov. vi. 6.

So Timorous and Mistrust ran down the hill, but Christian went on his way. But thinking again of what the men said, he felt for his roll, that he might read it and find comfort. But he found it not and was in great trouble. He greatly needed his roll, for it had given him comfort, and was to be his pass into the Celestial City. At last he remembered that he had slept in the arbour that was on the side of the hill, and, falling down on his knees, he asked God's forgiveness for his foolish act, and then went back to find the roll.

But who can tell of his sorrow as he went all the way back, looking here and there and everywhere in search of his roll, which had been such a comfort to him. Sometimes he sighed, sometimes he wept, and often he scolded himself for being so foolish as to fall asleep in that place, which was put there only to give a little rest to tired travellers.

"Oh, unhappy man that I am, that I should sleep in the daytime! How many steps have I taken in vain! How far I might have been on my way by this time, and now night is coming on, for the day is almost gone."

Now by this time he was come to the arbour again, where he sat down and wept. But at last, looking sadly under the seat, there he saw his roll. Trembling with haste, he took it up and hid it in his bosom. But who can tell how happy he was when he started anew, and with tears and joy went on his journey again?

Oh, how swiftly he went up the hill now! Yet

before he got to the top the sun went down, and he recalled the story of Timorous and Mistrust, how they had fled with fear at the sight of the lions. Then said Christian to himself again, "These beasts roam in the night for their prey; and if they should look for me in the dark, how shall I escape them and not be torn in pieces?" But as he thought of these things he looked up and saw before him a very grand palace, the name of which was Beautiful, and it stood just by the side of the way.

EXPOSITION

The first three men Christian meets after he leaves the cross are fast asleep. They belong to the great number who do not care what becomes of their souls. Such men think they are safe, and can do what they like and not come to any harm. These three did not see the chains on their feet, because they were put on while they were asleep. So they were in great danger, but did not know it. Simple said, "I see no danger"; Sloth said, "Yet a little more sleep," and Presumption said, "Every tub must stand on its own bottom." So they lay down to sleep again. Many years after, when Christiana and her friends reached this place, these same men were hanged up in chains a little way off on the other side. So they lost their lives by going to sleep, a little out of the way.

Formalist and Hypocrisy were men who wanted people to believe they were Christians, when they were not. They came tumbling over the wall

rather than go around by the gate to the narrow way because they wanted a short cut to heaven. There are no short cuts to heaven. We must all come into the narrow way by the wicket gate. When they came to the hill and saw a steep path and two easy roads, they took the easy ways. But the easy way is not always the safe way. The only safe road is the right one. By taking the easy way each lost his life, and that was not so pleasant after all.

The hill difficulty lies on the path of every Christian life. No matter how hard to climb, every Christian can reach the top by the help of God. All difficulties are best overcome on our knees in prayer before God. God put a spring at the bottom of the hill, and an arbour half-way up. The spring of water tells us we can get help from God at the start of a big effort, and the arbour shows how God gives rest to His children when they require it most.

QUESTIONS

Why did Christian find it difficult to run ?

What did he see on a hill ?

What was at the bottom of the hill ?

What took place when Christian came to the cross ?

Was the load that fell off his back seen again ?

Who came to him ?

What did the first shining one say ?

What did the second shining one do ?

What did the third shining one do ?

What men did Christian see at the bottom of the hill on which the cross stood ?

What did he say to them, and what did each reply ?

What two men did Christian next meet ?

What hill did they reach, and was it steep ?

Did the two men go up it ?

What did Christian do in the arbour ?

Whom did he meet at the top of the hill ?

What did they tell him, and what did Christian say ?

What did Christian lose, and where did he find it again ?

What did he do when he found it ?

VI

THE PALACE BEAUTIFUL

NOW Christian made haste and went on, so that he might stay for the night in the Beautiful Palace. Before he had gone far he came to a very narrow passage, which was some way off from the porter's door. Looking very carefully before him as he went, he saw two lions in the way. "Now," thought he, "I see the dangers that Mistrust and Timorous were driven back by." (The lions were chained, but he did not see the chains.) Then he was afraid, and thought he had better go back after them. But the porter of the door, whose name was Watchful, seeing that Christian had stopped as if he would go back, cried to him, "Is your strength so small? ¹ Do not fear the lions, for they are chained, and are placed there to test the faith of those who have any faith, and to find out those who have none. Keep in the middle of the path, and they shall do you no harm."

Then I saw that he went on, trembling for fear of the lions, but he took good care to do as the porter had told him, and, although he heard them roar, they did him no harm.

Then he clapped his hands and went on till he came to the gate where the porter was. Then said

¹ Mark xiii. 34, 37.

Christian to the porter, "Sir, what house is this? And may I sleep here to-night?"

The porter said, "This house was built by the Lord of the Hill, and he built it for the comfort and safety of pilgrims."

The porter also asked where he came from and where he was going.

Christian: "I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I wish, if I may, to sleep here to-night."

Porter: "How does it happen that you came so late? The sun is set."

Christian: "I should have been here sooner, but 'wretched man that I am!' I slept in the arbour that stands on the hillside. Even then I should have been here much sooner, but in my sleep I lost my roll, and came without it to the top of the hill; and then, feeling for it and not finding it, I had with much sorrow of heart to go back to the place where I had slept."

Porter: "Well, I will call out one of the maidens of this house, who will, if she likes your talk, bring you to the rest of the family, according to the rules of the house."

So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house a grave and beautiful girl, named Discretion, and asked why she was called.

The porter said, "This man is on a journey from the City of Destruction to Mount Zion, but being

weary and the night coming on, he asked me if he might stay here to-night. So I told him I would call for you, who, after you had talked with him, would do what is right, according to the rules of this house."

Then she asked him where he came from, and where he was going, and he told her. She asked him also how he got into the way and he told her. Then she asked what he had seen and met with in the way ; also she asked him his name. He told her his name was Christian, and added, "I greatly desire to stay here to-night, because I notice that this place was built by the Lord of the Hill for the comfort and safety of pilgrims."

So she smiled, but the tears stood in her eyes, and after a pause she said, "I will call two or three more of the family."

She ran to the door and called out Prudence, Piety and Charity, who, after they had talked with him, took him in to the family.

Many of them met him at the door and said, "Come in, thou blessed of the Lord. This house was built by the Lord of the Hill for the comfort of such pilgrims."

Then he bowed his head and went with them into the house. So when he came in and sat down, they gave him something to drink, and talked together till supper was ready. Piety, Prudence and Charity each spoke to him in turn, and thus they began :

Piety : "What made you at first go on the pilgrim's journey ?"

Christian : "I was driven out of my native country because I knew if I stayed there I should be killed when it is burnt up. And when I did not know what to do, there came a man to me, even as I was trembling and weeping, whose name is Evangelist, who showed me the wicket gate, and so set me in the way that leads to this house."

Piety : "But did you not come to the house of the Interpreter?"

Christian : "Yes, and saw such things there as I shall never forget. How Christ, in spite of Satan, keeps the fire burning in the heart; how a man had sinned himself out of the hope of God's mercy; and the dream of him that thought in his sleep that the day of judgment had come. Also he showed me a lovely palace, and how the people in it were clad with gold, and how a brave man cut his way in through the armed men that stood at the door to keep him out, and how he was bidden to come in and win eternal glory."

Piety : "And what else did you see in the way?"

Christian : "Why, I went but a little farther, and I saw one (as I thought in my mind) hang bleeding on a tree, and the very sight of him made my burden fall off my back. And while I stood looking, three Shining Ones came to me and said, 'Peace be to thee.'"

Then Prudence asked him some questions, saying, "Do you ever think of the country you left behind?"

Christian : "Yes, with much shame and sorrow.

But now I desire a better country ; that is, a heavenly.”¹

Prudence : “ Are you ever troubled with thoughts of things you want to forget ? ”

Christian : “ Yes, but greatly against my will.”

Prudence : “ Do you ever find yourself able to forget such things ? ”

Christian : “ Yes, though not often. But they are to me golden hours when it so happens. When I think I see the cross, that will do it ; and when I look upon my coat, that will do it ; and when I look upon my roll that I carry in my bosom, that will do it ; and when my thoughts grow warm about where I am going, that will do it.”

Prudence : “ And what makes you so glad to go to Mount Zion ? ”

Christian : “ Why, I hope to see him alive that did hang on the cross, and I hope there to be rid of all those things that to this day trouble me, and I shall live with such friends as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden. I would fain be where I shall die no more, and with those who cry, ‘ Holy ! Holy ! Holy ! ’ ”

Then said Charity to Christian, “ Have you a family ? ”

Christian : “ Yes, I have a wife and four small children.”

Charity : “ And why did you not bring them along with you ? ”

¹ Heb. xi. 15, 16.

Then Christian wept, and said, "Oh, how gladly would I have done it. But they were not willing to go with me, and, although I talked with them, and told them about the destruction of our city, they would not believe me.¹ Then I prayed to God for them, and told them of my own sorrow, which indeed they easily saw in my face, and my fears of judgment, yet they would not come."

Charity : "But did they say why they would not come?"

Christian : "Why, my wife was afraid of losing this world, and my children were too fond of the foolish pleasures of youth, so they left me to journey in this way alone."

Now while they thus sat talking supper was made ready, and they sat down to eat. And all their talk at the table was about the Lord of the Hill, and all he had done to enable poor pilgrims to journey safely to Mount Zion. They talked till late that night, and after they had asked their Lord to protect them during the night they went to rest. To the pilgrim they gave a large upper chamber, whose window opened towards the rising of the sun. The name of the room was Peace, and there he slept till the break of day. Then he awoke and sang :

"Where am I now? Is this the love and care
Of Jesus for the men that pilgrims are?
Thus to provide! that I should be forgiven
And dwell already the next door to heaven?"

¹ Gen. xix. 14.

Then they told him he was not to go till they had shown him the wonders of the palace. And first they led him into the study, where they showed him many records of very great age, which told him of what great things the Lord of the Hill had done.

Then they read to him of the grand acts that some of his servants had done: how they had won kingdoms, closed the mouths of lions, put out flaming fires, escaped being put to death by the sword, out of weakness had been made strong, how brave they had been in fighting, and how they had put to flight the armies that had come up against them.¹

Then they read again, in another part of the records of the house, of how willing their Lord was to receive all into his service, even though they had in the past fought against him and his work. They read him, too, the story of many other famous things, all of which Christian had a view, both new and old, and of things that were sure to happen, which will cause dread to the enemies of the Lord and give comfort to pilgrims. The next day they took him into the armoury, where they showed him all kinds of arms which the Lord had for the use of pilgrims, such as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there were enough of these to arm as many men for the service of their Lord as there be stars in heaven for number.

They also showed him some of the things with which his servants had done wonderful deeds.

¹ Heb. xi. 33, 34.

They showed him the rod of Moses ; the hammer and nail with which Jael slew Sisera ; the lamps, trumpets and bowls with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad of Shamgar, the jaw-bone with which Samson did such mighty feats, the sling and stone of David with which he slew Goliath of Gath, and the sword also with which their Lord will slay the Man of Sin in that great day.

In the morning he got up to go forward, but they desired him to stay till the next day also, and then, said they, we will, if the day be clear, show you the Delectable Mountains. So Christian stayed, and when the morning came they led him to the top of the house, and bade him look south. So he did, and lo ! he saw a most pleasant country, with hills, lovely with woods, vineyards, fruits of all sorts, flowers, and springs and fountains, very beautiful to behold.¹

Then Christian asked the name of that country, and they told him it was Immanuel's Land, and, like the hill on which the Palace Beautiful stood, it was open for all pilgrims. "And when you come there," they said, "you may catch sight of the gate of the city, as the shepherds that live there will show you."

Now Christian wanted to go on, and they were willing that he should.

"But first," said they, "let us go again into the armoury."

¹ Isa. xxxiii. 16, 17.

So they did, and when they came there they armed him from head to foot, so that he might ward off all attacks in the way. Then they walked with him to the gate, where he asked the porter if he saw any pilgrims pass by.

The porter replied, "Yes."

"What was his name?" asked Christian.

"He told me it was Faithful," said the porter.

"Oh," said Christian, "I know him. He is from my city, the place where I was born. How far do you think he may be in front?"

"He has got by this time below the hill," said the porter.

"Well," said Christian, "good porter, the Lord be with you and bless you for all your kindness to me."

Discretion, Piety and Prudence went with him down to the foot of the hill, talking all the time about their Lord. They also told him to look well to his steps.

Then said Christian, "It was hard to go up the hill, and as far as I can see it is just as hard to go down again."

"Yes," said Prudence, "it is very hard for a man to go down into the Valley of Humiliation, as you are doing now, and not slip by the way. That is why we are coming with you." So he went down with all care, yet made a slip or two.

Then these good friends gave Christian a loaf of bread, a bottle of wine, and a cluster of grapes; and he went on his way.

EXPOSITION

The Palace Beautiful is a picture of the Church of Christ. There were lions in the path, and it takes courage to pass them on the way to the door of the palace. So, often, there are great dangers to be faced when joining the church. Our friends in Russia and Bohemia and other lands could tell us much about that. The pilgrim faced the lions because he had faith to do and dare. When we throw in our lot with God's people we must have faith in God. Some day, probably, our young readers will join the Church of Christ. But that must come after the wicket gate and the cross, not before. To come into the church before passing through the wicket gate and standing before the cross of Jesus is a most fearful mistake. The pilgrim made good friends, among the best he ever had, when he came to the Palace Beautiful. All our best friends should be found inside the Church of God. The supper table at the Palace Beautiful stands for the Lord's supper, for "all their talk at the table was about the Lord of the Hill."

In the study the records were read, a sweet way of telling us to study our Bible, which is the record here spoken of. What a wonderful book—old, yet ever new! The Bible is the armoury also. It is here that Moses's rod, Jael's hammer, etc., are stored up as proofs of God's power to use such strange means to save His people. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Christian saw afar off, on a clear day, Immanuel's Land. That is the pilgrim's hope. It is a hope that does not make us ashamed. It is a hope of glory. We are always to keep that hope in view, and by and by, when we are farther on in our journey, that hope will become more real, more delightful, even as it did to Christian.

Christian departs from the palace clothed in armour from head to foot. Everything is given him by the virgins that he requires to resist evil and overcome the world. So Christ can give us all we need to shun evil, to win battles against Satan, and fight the good fight—the Bible, prayer and “the whole armour of God.”

QUESTIONS

What was the name of the palace Christian saw at the top of the hill?

What made him afraid to go on?

Why did the lions not touch him?

Who spoke to him at the gate?

To whom did he talk about himself?

What was the name of the room in which he slept?

What did Prudence, Piety and Charity show him in the morning?

What mountains did Christian see afar off?

How did they prepare him for his journey?

Who went with him to the foot of the hill?

What was the name of the valley he came to?

What food did they give him for his journey?

VII

THE FIGHT WITH APOLLYON

NOW in this Valley of Humiliation poor Christian was hard put to it, for he had gone only a little way when he saw the foul fiend, whose name is Apollyon, coming over the field to meet him. Then Christian began to be afraid, and to wonder whether he should go back or stand his ground. But he remembered that he had no armour for his back, and he dare not turn around, for fear he would be wounded in the back by the darts of the Wicked One. So he made up his mind to stand his ground. Then he went on and Apollyon met him. Now the monster was awful to see; he had scales like a fish—of which he is very proud; he had wings like a dragon, feet like a bear, and out of him came fire and smoke, and his mouth was the mouth of a lion. When he came up to Christian he looked at him with scorn and began to ask him questions.

Apollyon: “Where did you come from and whither are you going?”

Christian: “I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.”

Apollyon: “By this I know you are one of my people, for all that country is mine, and I am the

prince and god of it. How is it, then, that you have run away from your king? If I did not hope that you would still serve me I would strike you with one blow to the ground."

Christian: "I was indeed born in your country, but your service was hard, and what you pay a man cannot live on, for 'the wages of sin is death.'¹ So when I grew older I did what others have done, and tried to help myself."

Apollyon: "There is no prince that will gladly lose his subjects, so I will not as yet lose you; but since you are not content with your wages, go back, and what our country can give I now promise you shall have."

Christian: "But I have now joined myself to another person, even the King of princes, and how can I go back to you?"

Apollyon: "You have done in this a foolish thing. You have changed 'a bad for a worse.' But it is quite usual for those who become his, after a while, to give him the slip and return again to me. All shall be well, if you do so."

Christian: "I have given him my faith, and sworn to be true. How, then, can I change and not be hanged as a traitor?"

Apollyon: "You did the same to me, and yet I am willing to forget it if you will return again to me."

Christian: "What I did then I was too young to know what I was doing. Besides, the prince under

¹ Rom. vi. 23.

whose banner I now serve is able to make it all right, and also to pardon what I did when I obeyed you. Moreover, O thou wicked Apollyon, to tell the truth, I like his service, his wages, his servants, his country and company, better than yours. So do not try to persuade me. I am his servant, and will follow him."

Apollyon: "Think, then, calmly of what you are going to meet in the way you are going. You know that most of his servants come to a sad end, because they oppose me and my ways. How many of them have died awful deaths! He never came from the place where he is to save them from their foes; but, as for me, how often, as all the world knows, have I, either by power or fraud, saved those who serve me from him and his, and so will I save you also."

Christian: "His delay to save his own is on purpose to try their love, to see if they will cling to him to the end. And as for the sad end you say they come to, it is a most happy one, for they wait for their glory, which they shall have when their prince comes in his glory and the glory of the angels."

Apollyon: "You have already been untrue to him, and do you really expect to receive wages from him?"

Christian: "How have I failed?"

Apollyon: "You fainted when you first started out. Then you were almost choked in the Slough of Despond. You tried in wrong ways to get rid of

your burden. You slept and lost your roll. You were very nearly turned back at the sight of the lions. And when you talk of your journey and what you have seen, you are very fond of praise and wish to get it."

Christian : "All that you say is true, and much more that you have left out. But the prince whom I serve is kind and good and ready to forgive. And besides, all these sins were mine when I lived in your country, for there I learned them and was in pain through them, and now have got pardon from my prince."

Then Apollyon broke into an awful rage, saying, "I am an enemy of this prince. I hate him, his laws and people. I have come to fight against you."

Christian : "Beware, Apollyon, what you do, for I am on the King's road, the holy way, so behave yourself." Then Apollyon spread himself right over the whole breadth of the way, and said, "I am void of fear in this matter. Prepare thyself to die, for I swear by my infernal den that thou shalt go no farther. Here will I spill thy soul."

And with that he threw a flaming dart at Christian's breast, but Christian had a shield in his hand, with which he caught it, and so saved himself. Then Christian drew his sword, for he saw it was time to act quickly. And Apollyon made as fast at him, throwing darts as thick as hail. In spite of all Christian could do he was wounded in his head, his hand and his foot. This made Christian fall back a little. Apollyon, seeing this, followed

him and pressed him hard; but Christian again took courage and fought with all his might. This awful fight lasted for more than half a day. Christian was worn out, because his wounds made him grow weaker and weaker. Then Apollyon, seeing this, began to come up close to Christian, and, wrestling with him, gave him a great fall. And with that Christian's sword fell to the ground.

Then said Apollyon, "I am sure of you now." And with that he almost crushed him to death, so that Christian was sure his last hour had come. But when Apollyon was just going to give Christian a blow which would have killed him, Christian put out his hand for his sword and caught it, saying, "Rejoice not against me, O mine enemy; when I fall I shall arise."¹ And with these words he gave Apollyon a deadly cut, which made him fall back as one who had got a mortal wound.

When Christian saw that he came at him again, saying, "Nay, in all these things we are more than conquerors through Him that loved us."² Then Apollyon spread forth his dragon's wings and flew away, and Christian saw him no more.³

No one can have any idea, unless he had seen this fight, what yelling and roaring Apollyon made; he spoke like a dragon. And from Christian came groans and sighs. Never once all the time did he look pleased till he saw he had hurt Apollyon with his sword. Then indeed he did smile and look upward.

¹ Micah vii. 8.

² Rom. viii. 37.

³ James iv. 7.

So when the fight was over Christian said, "I will here give thanks to Him who saved me from the mouth of the lion, to Him that helped me against Apollyon."

Then there came to him a hand, with some of the leaves of the tree of life. These leaves Christian took and put to his wounds, and he was healed at once. He also sat down there and ate bread, and drank from the bottle that was given him a little while before. When he was rested he began his journey again, with his sword in his hand, for he said, "I know not but some other enemy may be near."

EXPOSITION

When Christian entered the Palace Beautiful he came as a pilgrim, with staff in hand. He left it as a soldier fully armed for the fight. Thus we see him a Christian soldier as he enters the Valley of Humiliation. God does not give His soldiers arms to play with. They must win battles. We see here the hatred and power of the foe. As real as the work of Christ for us, and the work of the Holy Spirit in us, is the work of the enemy of souls against us. He tried Job, he caught David in a trap, he gave Peter the great sorrow of his life; and he is as active and busy as ever. We learn how Satan attacks us here. First he tries to coax Christian to go back with cunning words, and makes many fair promises. He says also there is no harm in sin, and that we shall not suffer if we

do wrong. Then he points out how hard and painful is the Christian journey, and how easy and pleasant is his service. But when he cannot talk Christian into going back, he tries to force him. Christian fights him and would not turn away. There was no armour on Christian's back, and had he been afraid and run away from Satan he would have been wounded in his back. "Resist the devil, and he will flee from you." Christian's sword is "the sword of the Spirit, which is the Word of God." The Bible is the sword. It was with this sword Jesus made Satan flee when he tempted our Lord in the wilderness. To all the devil said Jesus replied, "It is written."

"Yield not to temptation, for yielding is sin ;
Each victory will help you some other to win.
Fight manfully onward, dark passions subdue ;
Look ever to Jesus. He'll carry you through."

QUESTIONS

Whom did Christian see in the Valley of Humiliation ?

What did this enemy look like ?

Did Christian at first fear him ?

Why did he say Christian belonged to him ?

Would Christian say he would go back ?

How was Christian helped in the fight, and how long did it last ?

What fell out of Christian's hand ?

How did he get the victory ?

What did he say when he wounded Apollyon ?

How were Christian's wounds healed, and whom did he thank ?

VIII

THE VALLEY OF THE SHADOW OF DEATH

NOW at the end of this valley was another, called the Valley of the Shadow of Death, and Christian must go through it, because the way to the Celestial City lay through the middle of it. This valley is a very lonely place—a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man (but a Christian) passes through, and where no man dwelt.¹ Here Christian was more sorely tried than even in his fight with Apollyon.

When Christian got to the borders of the valley he met two men, hurrying to go back, to whom Christian spoke as follows:

Christian: “Where are you going?”

Men: “Back! back! and you had better do the same if you value life or peace.”

Christian: “Why, what is the matter?”

Men: “Matter! Why, we were going that way as you are going, and went as far as we dare and were indeed almost past coming back, for if we had gone a little farther, we would not have been here to bring you the news.”

Christian: “But what did you meet?”

¹ Jer. ii. 6.

Men : “ Why, we were almost in the Valley of the Shadow of Death, but we saw the danger before we came to it.”¹

Christian : “ But what have you seen ? ”

Men : “ Seen ! Why, the valley itself, which is as dark as pitch. We also saw there the hobgoblins, satyrs, and dragons of the pit. We heard in the valley howling and yelling, and very black clouds hanging over it. Death also doth spread his wings over it.”²

Christian : “ In spite of what you have said, this may be the way to the Celestial City.”³

Men : “ It may be your way, but it is not ours.”

So they parted, and Christian went on his way, but still kept his sword in his hand for fear he might have to use it.

As far as this valley reached, it had on the right hand a very deep ditch, that ditch into which the blind have led the blind in all ages, and where they have lost their lives.

And on the other side there was a very dangerous pit, into which, if even a good man fall, he can find no bottom for his feet. Into that place King David once fell, and would have died there, had not he that is able pulled him out.⁴

The pathway here was very narrow, and good Christian could scarcely walk on it. For when he tried in the dark to avoid the ditch on the one hand, he was almost falling into the pit on the other

¹ Ps. xlv. 19 ; cvii. 19.

² Job iii. 5 ; x. 22.

³ Ps. xlv. 18, 19 ; Jer ii. 6.

⁴ Ps. lxi. 14, 15.

side. Also, when he tried to escape the mire, he nearly fell into the ditch. Thus he went on, and now and then sighed heavily, for the path was so dark that when he lifted his foot to step forward, he did not know where he would put it down again.

About the middle of the valley stood the mouth of hell, close to the wayside. "Now," thought Christian, "what shall I do?" Every now and then the flame and smoke would come forth, with sparks and awful sounds, so that he was forced to put up his sword, and take another weapon called *All-prayer*.¹ So he cried: "O Lord, I beseech Thee, deliver my soul!"² Thus he went on for a long time, and still the flames would almost reach him.

Also he heard sad voices, and rushings to and fro, so that he thought he would be torn in pieces, or trodden down like mud in the streets.

For several miles these things went on. Then, coming to a place where he thought a band of fiends was coming towards him, he stopped, and began to wonder what he had best do. He almost made up his mind to go back. Then again he thought he might be half-way through the valley. He thought of other dangers he had come safely through, and that the danger of going back might be greater than that of going forward; so he went on.

Yet the fiends seemed to come nearer and nearer.

¹ Eph. vi. 18.

² Ps. cxvi. 4.

But when they were almost on him he cried out: "I will walk in the strength of the Lord." So they fell back, and came no more.

When Christian had gone through the valley a long way, he thought he heard the voice of a man in front of him, saying: "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me." ¹ Then Christian was glad, because he knew that some one who feared God was in this valley as well as himself. He saw that God was with him, though in that dark and dismal state; "and why not," thought he, "with me?" Then he hoped to come up to him by and by, and have him for company. So he went on and called to him that was before him, but did not as yet receive any answer. By and by day broke, and Christian said: "He hath turned 'the shadow of death into the morning.'" ²

Now morning being come, he looked back, not out of desire to return, but to see by the light of day what dangers he had gone through in the dark. So he saw more clearly the ditch on the one hand and the pit on the other, and also how narrow was the way which led between them.

He now saw the hobgoblins, satyrs, and dragons of the pit, but all afar off, for after daylight they do not come near.

About this time the sun was rising, and this was another mercy to Christian, because, if the first part of the Valley of the Shadow of Death was full

¹ Ps. xxiii. 4.

² Amos v. 8.



IN THE VALLEY OF THE SHADOW OF DEATH
*So he cried in my hearing, "O Lord, I beseech Thee,
deliver my soul."*

of danger, the second part, which he now was entering, was even worse.

For from the place where he now stood even to the end of the valley, the way was set so full of snares, traps, gins and nets, and so full of pits, deep holes, and slippery places, that had it been dark he would have been cast away. But now the sun was shining, and Christian said: "His candle shineth upon my head, and by its light I walk through darkness."¹ In this light, he came to the end of the valley.

There lay, at this end of the valley, blood, bones, ashes, and mangled bodies of pilgrims who had gone this way in other days. Then, a little way off, was a cave, where two giants, Pope and Pagan, lived in old time, by whose power the men whose bones and ashes lay there had been put to death. But by this place Christian went without much danger, because Pagan has been dead for many a day, and as for the other, though he is alive, yet because he is very old, and had many attacks made on him in his younger days, he can do little more than sit at the mouth of his cave, grin at pilgrims as they pass by, and bite his nails because he cannot come at them.

Now, as Christian went on, he came to a little hill, which was made for pilgrims that they might see in front of them. Up there Christian went, and, looking forward, he saw Faithful before him on his journey. Then said Christian aloud, "Stay,

¹ Job xxix. 3.

and I will go with you." At that Faithful looked behind him, and Christian cried again: "Stay! stay! till I come up with you." But Faithful answered, "No. I am fleeing for my life, and the avenger of blood is behind me." At this Christian put forth all his strength, and quickly caught up with Faithful, and passed him by, so the last was first.

Then did Christian smile, because he felt proud that he had got in front of his brother; but not looking well to his feet, he stumbled and fell, and could not rise again until Faithful came to help him.

Then they went on very lovingly together, and talked of all the things they had passed through on their journey. And thus Christian began.

Christian: "I am glad indeed that I have come up with you, and that we are so agreed that we can walk as friends on this pleasant path."

Faithful: "I thought I would have had you with me all the way from our city, but you got the start of me, and I had to come on my way alone."

Christian: "How long did you stay in the City of Destruction before you set out after me on your journey?"

Faithful: "Till I could stay no longer. For there was a great deal of talk, after you had gone, that our city would be burned with fire from heaven."

Christian: "And did no more than you come away to escape the danger?"

Faithful: "Though there was much talk about it, yet I do not think they firmly believed it. For I heard some of them laugh and speak of your journey as if it were very foolish. But I believed, and do believe, that the end of our city will be with fire and brimstone from above. So I have made my escape."

Christian: "Did you hear any talk of friend Pliable?"

Faithful: "Yes, I heard that he had gone with you till he came to the Slough of Despond, where, some said, he fell in."

Christian: "But why should they make fun of him, since they also dislike the way he forsook?"

Faithful: "'Oh,' they say, 'hang him! he is a turncoat. He was not true to what he believed.' I think that God has stirred up his foes to mock at him, and make him a proverb because he has left the way."¹

Christian: "Had you no talk with him before you left the city?"

Faithful: "I met him once in the streets, but he turned away on the other side, as if he was ashamed of what he had done, so I did not speak to him."

Christian: "Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city."

Faithful: "These are my fears also; but who can hinder that which will be?"

Christian: "Well, friend Faithful, let us leave

¹ Jer. xxix. 18, 19.

him, and talk of things that more concern ourselves. Tell me, now, what you have met with in the way as you came ; for I know you have met some things, for it would indeed have been a wonder if you had not."

Faithful: "I escaped the Slough which I saw you fell into, and got up to the gate without that danger. But I met with one whose name was Wanton, who tried to do me great harm. Also at the foot of the Hill Difficulty an old man, whose name was Adam the First, who lived in the town of Deceit,¹ and who asked me to live with him and work for him, and he would give good wages. He said he would make me his heir at last ; and that he had three daughters, all of whom I could marry if I liked. Their names were, 'The Lust of the Flesh,' 'The Lust of the Eyes,' and 'The Pride of Life.'² At first I was almost willing to go with the man, for I thought he spoke very fairly. But looking at his forehead I saw written there, 'Put off the old man with his deeds.' So I told him to talk no more, as I would not go near his door. So he called me names, and said he would send some one after me, who would make my way very hard to my soul.

"Now, when I had got half-way up the hill, I looked behind and saw some one coming after me, swift as the wind. He came up to me, and with but a word and a blow, he knocked me down, and left me for dead. When I came to myself I asked

¹ Eph. iv. 22.

² 1 John ii. 16.

him why he did that. He said because I had almost gone in with Adam the First. With that he gave me another blow on the breast, and I lay at his feet, as nearly dead as before. When I came to myself I cried for mercy, but he said, 'I know not how to show mercy,' and gave me another awful blow. He would have killed me, but one came by, who told him to stop. At first I did not know who this was, but as he went by I saw the holes in his hands and side, so I knew it was our Lord. Then I went up the hill."

EXPOSITION

The great lesson we learn from the story of the Valley of the Shadow of Death is the sure help of God. No matter how dark the way, nor how great the trials, nor how weak the pilgrim, God can bring him safely through. There come times of doubt and despair into every life. Even John Bunyan passed through such experiences, when everything was dark, and not a ray of light could be seen, not a hope could he cherish, not a promise could he touch, not a joy could he feel. Then it is that prayer to God is the best help. When life is dark, go straight to God. God delights in the people of His love, and will never cast them off.

"Abide with me. Fast falls the eventide:
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, Lord, abide with me."

The names Pope and Pagan tell us of the terrible deaths thousands of pilgrims died in past ages, for the sake of their faith. Some were burned, some stoned to death, some drowned, and some given to beasts of prey. They were the "noble army of martyrs" who had been true to God, and died rather than leave the narrow way. John Bunyan knew of all this, because he had read Foxe's "Book of Martyrs."

When Christian came through this dark trial safely, he found a good Christian friend in Faithful. You will notice Faithful would not stop for Christian. That tells us we are to make our soul's salvation the business of life, and allow no one to keep us back.

It was pride that made Christian fall; he thought he was a stronger pilgrim than Faithful. Yet it is Faithful who helps him to rise again.

QUESTIONS

What was the name of this valley?

Whom did Christian meet, and where were they going?

What was this valley like?

What was on his right side, and on his left?

What did he hear that made him glad?

Whom did he see at the mouth of the cave, and what were their names?

Whom did Christian see before him, and why was he in great haste?

What temptations did Faithful meet with?

IX

CHRISTIAN, FAITHFUL AND TALKATIVE

CHRISTIAN and Faithful went on together, and Christian said, "Did you meet with no one in the Valley of Humiliation?"

Faithful: "Yes. I met with a man named Discontent, who wanted me to go back with him. He said if I went on I would offend my friends, Pride, Self-conceit and Worldly-glory, if I made such a fool of myself as to wade through this valley."

Christian: "What did you say?"

Faithful: "I told him that these friends of mine had turned their backs on me since I became a pilgrim; also that to go through this valley was said to be the wisest thing to do by those that knew best."

Christian: "Did you meet with no one else?"

Faithful: "Yes. I met with Shame, but of all men that I met in my pilgrimage he, I think, bears the wrong name, for no matter what was said to him, this bold-faced Shame would not stop talking."

Christian: "Why, what did he say to you?"

Faithful: "What! Why, he did not like religion itself; he said it was a low, pitiful, sneaking thing for a man to mind religion. He said a

tender conscience was an unmanly thing, and for a man to watch his words and ways only made others laugh at him. He said few of the mighty, rich or wise were like me.¹ He said that nearly all the pilgrims were base and low-born, and they were not educated in all science. Yes, and he told me also that it was a *shame* to sit weeping and mourning over a sermon, and a *shame* to come groaning and sighing home. That it was a *shame* to ask my friend's pardon for little faults or to pay back what I owed. He said religion made a man grow strange to the great, because he would not share in their sins, and made a man own and respect the low-born because they were good. 'And is not this,' said he, 'a shame?'"

Christian: "And what did you say to him?"

Faithful: "Say? I could not tell what to say at the first, and I was so upset that the blood came into my face. Then I thought: this Shame tells me what men are, but tells me nothing about God and the Word of God. So I thought what God says is best—indeed, is best, though all the men of the world are against it. Seeing, then, that God prefers religion; seeing that God prefers a tender conscience; and that the poor man who loves Christ is richer than the greatest man in the world who hates Him, Shame, go away! You are a foe to my faith. But, indeed, Shame was a bold, bad man. I could not get rid of him, for he would come after me and whisper in my ear some of the failures of

¹ 1 Cor. i. 26-29; iii. 18, 19; Phil. iii. 7-9.

faith. But at last I told him it was vain for him to try to turn me away, so he let me alone."

Christian: "I am glad you did refuse this bad man, for he is so bold as to follow us in the streets, and try to make us feel shame before all men; that is, ashamed of what is good. But did you meet no one else in the valley?"

Faithful: "No, not I."

Christian: "It was well for you, for I had a dreadful fight with that foul fiend, Apollyon. Then I went into the Valley of the Shadow of Death, and had no light for almost half of the way through it."

Now, as they went on, Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and looked better at a distance than close at hand. To this man Faithful said, "Friend, where are you going? Are you going to the heavenly country?"

Talkative: "Yes, I am going to that place."

Faithful: "That is good. Then I hope we may have your good company."

Talkative: "With a very good will will I be your company."

Faithful: "Come on, then, and let us talk together, and let us spend our time speaking of things that will do us good."

Talkative: "To talk of things that are good gives me great joy, and I am glad to have met

those who wish to do the same. For, to tell the truth, there are but few that care thus to spend their time, but would rather speak of things that do no good and are thus a trouble to me."

Faithful: "That is indeed a pity, for what so well worth talking about as the things of God and of heaven?"

Talkative: "I like you well, for what you say is true, and I will add, what thing so pleasant, and so full of profit, as to talk of the things of God? For instance, if a man loves to talk of the history or mystery of things, or loves to talk of miracles, wonders and signs, where shall he find things told, or so sweetly written, as in the holy Word of God?"

Faithful: "That is true; but to be helped should be our wish when we talk of such things."

Talkative: "That is what I said; for to talk of such things is full of help, because a man may get to know the vanity of earthly things and the benefit of things above. Thus a man may learn of the new birth, the want of success in all our works, the need of Christ, etc. Besides, a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises of the Gospel to his own comfort. Further, a man may learn to overthrow false ideas, to stand by the truth, and to teach those who do not know."

Faithful: "All this is true, and I am glad to hear such things from you."

Talkative: "Alas! the want of this is the cause why so few know the need of faith, and the need of a work of grace in their souls, in order to get eternal life. But they live by the works of the law, by which a man can by no means obtain the kingdom of heaven."

Faithful: "Pardon me, but to know these things is the gift of God. No man finds them merely by talking about them."

Talkative: "All this I know very well. All is of grace and not of works."

Faithful: "Well, then, what is the one thing that we shall speak about?"

Talkative: "What you like. I will talk of things heavenly, or things earthly, things moral or things evangelical, things sacred or things profane, things past or things to come, things foreign or things at home, so that it may be all done to our good."

Now Faithful began to wonder, and stepping to Christian (for Christian had walked by himself all this time), he said to him very softly, "What a brave friend we have got! Surely this man will make a good pilgrim."

Christian: "This man with whom you are so taken will deceive, with his tongue, twenty of them that know him not."

Faithful: "Do you know him?"

Christian: "Yes; better than he knows himself."

Faithful: "Pray, what is he?"

Christian: "His name is Talkative. He lives in our town. I wonder you do not know him. But then our town is large. He is the son of a man named Say-well; he lives in Prating Row, and is known to all as Talkative of Prating Row, and in spite of his fine speech he is a bad man."

Faithful: "Well, he seems a good man."

Christian: "This man likes any company, and is fond of any talk. He will talk when he is on the ale-bench, and the more he drinks the more of these things he hath in his mouth. Religion has no place in his heart or his home; all he has lies on his tongue, and he is fond of making a noise."

Faithful: "Then I have made a great mistake about this man."

Christian: "Yes, you have, and I know what I said of him is the truth. His house is as empty of religion as the white of an egg is of taste. There is neither prayer, nor any sense of sorrow for sin. The brute in his kind serves God far better than he. He is the very stain, reproach and shame of religion to all that know him.¹ Religion is not well thought of in all that end of the town where he lives because of him. Thus say those that know him well, 'A saint abroad and a devil at home.' His poor family know it; he is so cross, scolds so much, and is so hard on his servants that they do not know how to please him, nor speak to him. Men who have dealings with him say it is better to deal with a Turk than with him, for they would

¹ Rom. ii. 24, 25.

get a fairer deal. This Talkative will outwit them, cheat them and overreach them. Besides, he brings up his sons to follow in his footsteps, and if one tries to do what is right he calls him a fool and blockhead. He has made many fall, and will, unless God hinders him, be the cause of the ruin of many more."

Faithful : " Well, I see now that doing and saying are two different things, and I shall always from now mark the one from the other."

Christian : " These two things are as unlike as soul and body. The soul of religion is the active part. ' Pure religion and undefiled, before God and the Father, is this : to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' " ¹

Faithful : " Well, I was not so fond of his company, but I am sick of it now. What would you have me do ? "

Christian : " Why, go to him, and talk to him about religion. And ask him plainly, when he has approved of it, if he sets it up in his heart or his home."

Then Faithful set forward again, and said, " Come, Talkative, what cheer ? "

Talkative : " Thank you, I am well, but I thought we should have had a great deal of talk by this time."

So Faithful put some questions to Talkative, and from his answers saw now that Christian was right,

¹ Jas. i. 27.

and that Talkative was a man who only talked, but did not act. At last Faithful said, "A work of grace in the soul shows itself to him who has it, or to others who stand by. To him in whose heart, it is he feels his sins, and thinks he will be lost, unless God has mercy on him. But in Christ he puts his trust, and rests in Him. To others the work of grace is seen by a life which is in keeping with the Christian faith. Holiness, heart-holiness, family-holiness, if he has a family. And now, sir, do you know the first part of it, and do your life and acts prove it? Or is your religion only in your tongue, and not in deed and truth? Now, to say I am thus and thus, when my acts, and all my friends, tell me I lie, is a very great sin."

Then Talkative at first began to blush; but, getting over it, he said, "You come now to acts, and conscience, and God, and appeal to Him to prove what you say. This kind of talk I do not like, nor will I answer your questions. But will you tell me why you ask them?"

Faithful: "Because I saw you loved to talk, and I had heard you are a man whose religion lies in talk and in nothing else."

Talkative: "Since you are ready to judge rashly, and listen to reports, I see you are not fit to talk with, and so good-bye."

Then Christian came up with Faithful, and said, "I told you how it would happen; your words and his sins do not agree, and he would rather leave you than change his way."

Thus they went on talking of what they had seen by the way, and so made that easy which would no doubt have been very hard for them, for they went through a wilderness.

EXPOSITION

Faithful found in Shame a very bold fellow, who did his best to turn him out of the way. Could any words tell more surely what it is that makes the red blood mount to the face of many young pilgrims to-day? It is still said that it is not a manly thing to be a follower of Christ; that the greatest men of the day are opposed to Christianity; that the best set in society are seldom deeply religious; that the way of the cross is still a very humbling road for most men. But it is a great mistake to say that the cleverest men are against religion. Professor Romanes, one of the most learned men of science, has said, in his "Thoughts on Religion," that one thing which made a very strong impression on him was the fact that the greatest names in science in the University of Cambridge were the names of believing Christian men. It is a false and sinful shame which makes us ashamed of Jesus Christ.

"Ashamed of Jesus! that dear friend,
On whom my hopes of heaven depend?
No, when I blush, be this my shame,
That I no more revere His name."

Talkative is one of those who may "speak with the tongue of men and angels, and have not love."

He is a talker and a hearer of the Word, but not a doer. He is one of those who forget that faith without works is dead, and should also remember the text, "Let us not love in tongue, but in deed and in truth." This man seems at first sight a saint, and only a closer view shows he is not. Now there was no harm in talking, nor in talking about religion, for we ought to speak often one to another of God. The harm lay here—he talked, and *did nothing but talk*. His words are not from the heart, nor do they lead him to do good works. It is what we do more than what we say, which proves what we are. When Dr. Duncan was once asked if some of the writings of the early Fathers was not poor stuff, he said, "Perhaps they could write but poorly for Christ; but they could burn fearlessly for Him."

"Our true speech is to work well, to love much, and to do great good."

QUESTIONS

- Whom did Faithful meet in the valley?
- What did Shame say to him?
- Did Faithful follow his advice?
- Whom did Faithful and Christian meet next?
- Whose son was he, and where did he live?
- Why was he not liked in his own town?
- How did Faithful find out his fault?
- What was wrong with Talkative's religion?

X

VANITY FAIR

NOW when they were almost through this wild place Faithful chanced to look back and saw one coming after them.

“Oh,” said Faithful to his brother, “who comes yonder?”

Then Christian looked and said, “It is my good friend, Evangelist.”

“Aye, and my good friend, too,” said Faithful, “for it was he who set me on the way to the gate.”

When Evangelist came up to them he said, “Peace be with you, dearly beloved.”

Christian: “Welcome, good Evangelist. The sight of your face recalls all your kindness to me.”

Evangelist: “How have you journeyed since we last parted? What have you met with, and how did you conduct yourselves?”

Then Christian and Faithful told him all things that had happened to them in the way.

Evangelist: “I am very glad that, though you have had trials, you have proved victors. My sons, you have often heard that through much sorrow you enter the kingdom of heaven. You have found a little of the truth of this, but more is to follow. You are almost out of this wild place, and

will soon come into a town that you will see by and by. In that town you will be hard beset by enemies who will try hard to kill you. Be you sure that one or both of you must seal the faith which you hold with blood. But be you faithful unto death, and the King will give you a crown of life. He who dies there will be the better off, not only because he will arrive at the Celestial City soonest, but he shall escape many bitter trials which the other will pass through on his journey. When you are come to the town, remember what I have said, and quit you like men, and commit the keeping of your souls unto God, as unto a faithful Creator."

When they were out of the wilderness they soon came to a town, and that town was called Vanity. And in the town there is a fair kept, called Vanity Fair. It is kept all the year round. It bears the name of Vanity Fair because the town where it is held is lighter than vanity.¹ This fair is no newly erected business. It is of long standing, and this is how it started: Almost five thousand years ago there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon and Legion, with their friends, seeing the way to the city led through this town of Vanity, arranged to set up a fair here, at which should be sold all sorts of vanity, and that should go on all the year round. Therefore, at this fair are all such things sold as houses, lands, trades, places, honours, titles, countries, kingdoms, lusts and pleasures.

¹ Ps. lxxii. 9.

Also delights of all sorts, husbands, wives, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

At this fair there are at all times to be seen cheats, games, plays, fools, apes, knaves, rogues of every kind. Here are to be seen also, and that for nothing, thefts, murders, false swearers, and all kinds of crimes. There are places, rows and streets, where the wares of this fair are to be found, such as the Britain Row, the French Row, the Italian Row, the Spanish Row and the German Row. Now, as I have said, the way to the Celestial City lies just through this town where this lusty fair is kept, and he who will go to the city, and yet not go through this fair, must go out of the world.¹

The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day. Yes, and it was Beelzebub, the chief lord of this fair, who invited him to buy his vanities, and would have made him lord of the fair if he had only bowed down to him as he passed through the town. Because he was such a person of honour Beelzebub led him from street to street, and showed him all the kingdoms of the world in a little time. He did this to tempt the Blessed One to buy some of his vanities. But he had no mind for such goods, and left the town without spending one farthing upon its vanities.²

Now Christian and Faithful entered the town, and began to go through the fair. All the people

¹ 1 Cor. v. 10.

² Matt. iv. 1-11; Luke iv. 5-8.

in the fair were moved, and the town itself was in a hubbub about them, and that for several reasons. First, the pilgrims were clothed in garments so very different from those worn by the people at the fair; and the people, looking at them, said they were fools, or mad, or men come from some strange land.¹

Then their speech was also different, for few knew what they said, as they spoke the language of Canaan, while those that kept the fair were men of this world. But what made the people of the fair laugh most of all was that the pilgrims did not value the goods of the fair. They would not so much as look at them, and when called on to buy they put their fingers in their ears and cried, "Turn away mine eyes from beholding vanity,"² and they would look upward to show that their trade and traffic was with heaven.³

One of the traders said, with a laugh, "What will you buy?" But they looked at him and said, "We buy the truth."⁴ At that they despised the pilgrims more than ever, some mocking, some taunting, and some calling on others to strike them. At last things came to a hubbub and great stir in the fair, so much so that all order was upset.

Now the word was quickly brought to the great one of the fair, who quickly sent some of his trusty friends to take these men and examine them, by whom the fair was set in an uproar.

¹ Job xii. 4; 1 Cor. iv. 9.

² Ps. cxix. 37.

³ Phil. iii. 20, 21.

⁴ Prov. xxiii. 23.

So Christian and Faithful were asked by those who were sent to examine them whence they came, whither they were going, and what they were doing in the fair in such strange clothes. They replied that they were pilgrims in the world, and that they were going to their own country, which is the heavenly Jerusalem.¹ And they had given no cause for the men of the town, nor yet the traders, to abuse them and stop them on their journey, except when one asked them to buy they said they would buy the truth. But they that examined them believed them to be either bad or mad, or else they had come for the purpose of upsetting the fair. So they took them and beat them, and covered them with dirt, and put them into the cage, that they might be a show to all men in the fair.

There they lay for some time, and were made an object of every man's sport or cruelty, the great one laughing at all that happened to them. But the pilgrims, being patient and answering good words for bad, some men in the fair, who saw most, began to check and blame the more evil sort for the cruel way they treated the pilgrims. Then the people of the fair began to fall out among themselves, and there was some fighting among them. The pilgrims all the while behaved themselves very wisely before the people. They were again brought before their examiners and charged with making this new hubbub in the fair. So the

¹ Heb. xi. 13-16.

pilgrims were severely beaten, and irons put on them, and they were led in chains up and down the fair as an example and terror to others, and so that none should say anything in their favour, or become like them. But Christian and Faithful behaved themselves still more wisely, and bore the shame put on them so quietly that it won to their side several of the men of the fair.

Now the pilgrims recalled what Evangelist had told them, and they cheered one another, and, casting all on God, who ruleth all things, they gladly waited till they should see what would next happen. After a while Christian and Faithful were brought forth to their trial, in order that they might be put to death. The judge's name was Lord Hate-Good. The charge against them was "that they were foes to and disturbers of their trade, and caused fights and trouble in the town, and had won a party to their side, in contempt of the law of their prince."

Then Faithful began to answer that he had only set himself against those who were against Him who is higher than the highest. "And," said he, "as for trouble, I made none, being a man of peace. Those that were won over to our side were won by seeing our truth and innocence. Besides, they turned from worse to better. And as for the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels."

Then it was proclaimed that all who had anything to say for their lord and king against the prisoner at the bar were to come forth and give

their evidence. So there came three witnesses, Envy, Superstition and Pickthank. They were then asked what they knew about the prisoner at the bar, and what they had to say for their lord and king against him.

EXPOSITION

This is the most wonderful picture of the world which genius ever wrote. Vanity Fair is the "world" in the sense in which that term is used of a power which hates the pilgrims and their Lord. The Word of God which reveals a Holy Trinity of Father, Son and Holy Spirit above us reveals also a trinity of evil around us, the World, the Flesh and the Devil. To the people of Vanity Fair the wares are all in all. They cannot think of anything outside these, and have no higher desire than to own them, and all who do not think as they do they call fools or mad. The motto of Vanity is, "Let us eat and drink, for to-morrow we die." Every Christian must go through Vanity Fair or go out of the world. But while in Vanity Fair we need not be of Vanity Fair. Always seek first the kingdom of God. No one can tell how much we influence men for good when we are faithful to God. Several men of the fair became pilgrims through seeing the faith of Christian and his friend. Hopeful replaces Faithful when Faithful died, so the blood of the martyrs is the seed of the Church. This chapter should be read over and over again, as it explains itself.

QUESTIONS

Who joined Christian and Faithful as they walked ?

Where had Faithful last seen Evangelist ?

Of what did Evangelist warn Christian and Faithful ?

What crown did he promise in the name of the King ?

What town did they reach after they came out of the wilderness ?

What is held there all the year round ?

How old is the fair ?

How was it started, and by whom ?

What things are sold there ?

Why must the pilgrims pass through ?

What Prince went before them ?

Who asked him to buy vanities ?

Why were the people angry with the pilgrims ?

How did Christian and Faithful differ from the people in the fair ?

How did they ill-treat the pilgrims ?

What made the people of the fair fight among themselves ?

How did Christian and Faithful behave ?

Where were they put until the trial should begin ?

What was the name of their judge ?

What was the charge against Christian and Faithful ?

What was Faithful's answer ?

What three men were witnesses against Faithful ?

XI

FAITHFUL'S TRIAL AND DEATH

NOW Envy stood forth and said, "My lord, this man, in spite of his name, is one of the vilest men in our country. He has no regard for prince or people, law or custom, but does all he can to fill other men with his disloyal notions, which he calls faith and holiness. And I myself heard him say that Christian faith and the customs of our town Vanity were opposed to one another, and would always be, by which saying, my lord, he not only condemns these customs, but us also who observe them."

Next came Superstition, who said, "My lord, I do not know much about this man, nor do I want to know him. But this I do know, that he is a very bad man, for when I had a talk with him the other day in this town he said that our religion was such that it could by no means please God, which saying, my lord, simply means that we worship in vain, are yet in our sins, and shall at last be punished. This is all I have to say."

Pickthank then came forward and said, "My lord, I have known this fellow for a long time, and have heard him say things he ought not to have said. He mocked our noble prince, Beelze-

bub, and spoke with great contempt of his friends, whose names are Lord Old Man, the Lord Carnal Delight, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our noble friends. Besides, he has not been afraid to speak ill of you, my lord, who are now his judge, calling you an ungodly and bad man."

When Pickthank had finished, the judge said to Faithful, "Thou runagate, heretic and traitor, have you heard what these honest gentlemen have said against you?"

Faithful: "May I say a few words in my defense?"

Judge: "Sir, sir, you deserve to live no longer, but to be slain at once. But that all men may see how gentle we are towards you, let us hear what you, vile runagate, have to say."

Faithful: "I say, then, in answer to Mr. Envy, that I never said anything but this: That what rules, or laws, or customs, or people, were flat against the Word of God, are opposed to the Christian faith. If I said what was wrong, convince me of my error and I will take it back. In reply to Mr. Superstition, let me say that in the worship of God there is required a divine faith. There can be no divine faith unless it is divinely revealed by the will of God. What is brought into the worship of God that was not divinely revealed is a human faith, and that faith will not profit to eternal life. And as for Mr. Pickthank, I say that the prince of this

town, with all his attendants, as already named, are more fit for hell than for this town and country; and so may the Lord have mercy on me."

Then the judge said to the jury: "Gentlemen of the jury, you see this man, about whom so great an uproar has been made in this town. You have heard what these worthy gentlemen have said against him. You have heard his reply. It is now for you to hang him or save his life. But I think I must first instruct you in our laws. There was an act made in the days of Pharaoh the Great, a servant of our prince, against those of a different religion. In order that they might not increase too fast and become too strong for him, all their young children were thrown into the river.¹ There was another act made in the days of Nebuchadnezzar the Great, that all who did not fall down and worship his golden image should be thrown into a fiery furnace.² There was also an act made in the days of Darius, that if any called on any other god but him, they should be cast into the lions' den.³ Now the prisoner at the bar has broken these laws, not only in thought, but also in word and deed."

Then the jury went into another room. Their names were: Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light and Mr. Implacable. Among themselves they concluded to say that Faithful was

¹ Exod. i. 22.

² Dan. iii. 6.

³ Dan. vi. 7.

guilty. Mr. Blind-man, the foreman, said, "I see clearly that this man is a heretic."

Mr. No-good: "Away with such a fellow from the earth."

Mr. Malice: "Aye, for I hate the very looks of him."

Mr. Love-lust: "I could never endure him."

Mr. Live-loose: "Nor I, for he would ever condemn my way."

Mr. Heady: "Hang him ! Hang him !"

Mr. High-mind: "A sorry scrub."

Mr. Enmity: "My heart riseth against him."

Mr. Liar: "He is a rogue and a liar."

Mr. Cruelty: "Hanging is too good for him."

Mr. Hate-light: "Let us despatch him out of the way."

Mr. Implacable: "If I had all the world given to me I could not like him. Let us bring him in guilty of death."

And so they did, and he was taken from the place where he was to the place whence he came and put to a cruel death. They whipped him and beat him, and cut him with knives, and stoned him with stones, and, last of all, they burned him to ashes at the stake. Thus Faithful died.

Now there stood behind the crowd a chariot and a span of horses waiting for Faithful. As soon as he passed away he was taken into it, and was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial City.

But as for Christian, he had a rest, and was put

back into prison, where he stayed for a time. But he who rules all things so brought it about that at last Christian escaped them, and went on his way.

Now Christian went not forth alone, for one whose name was Hopeful went with him, and said he would be his companion. This Hopeful was won over to their side by seeing Christian and Faithful behave so bravely during their trials at the fair. Thus one died for the truth, and another rose out of his ashes to go with Christian on his pilgrim journey. This Hopeful told Christian that there were many more men at the fair who would take their time and follow after. When they had gone out of the fair they caught up with one who was in front, whose name was By-ends. So they said, "Well, friend, how far are you going this way?" He told them he was from the town of Fair-speech, and he was going to the Celestial City, but did not tell them his name.

Christian : "Sir, what may I call you?"

By-ends : "I am a stranger to you and you to me. If you are going this way, I shall be glad to go with you ; if not, I must be content."

Christian : "This town of Fair-speech I have heard about. They say it is a wealthy place."

By-ends : "Yes, I tell you it is, and I have many rich friends there."

Christian : "Who are your friends, if I may be so bold as to ask?"

By-ends : "Nearly all in the town. My Lord

Turn-about, my Lord Time-server, my Lord Fair-speech, also Mr. Smooth-man, Mr. Facing-both ways, Mr. Any-thing, and the parson of our parish, Mr. Two-tongues. I am a man of good quality, yet my great-grandfather was a water-man, rowing one way and looking another, and I got most of my estate in the same way."

Christian : "Are you a married man?"

By-ends : "Yes, and my wife is the daughter of Lady Feigning. It is true we differ in religion from some, yet but in two small points. First, we never strive against wind and tide. Second, we are always full of zeal when religion goes in silver slippers. We love much to walk with him in the street, if the sun shines and people praise him."

Then Christian stepped aside to his friend Hopeful, and said, "I think this is By-ends of Fair-speech. If so, he is a great rogue; but I will ask him."

Christian : "Is not your name Mr. By-ends of Fair-speech?"

By-ends : "That is not my name, but it is a nickname given by some that cannot abide me."

Christian : "But did you never give them cause to call you by that name?"

By-ends : "Never, never! The worst that I ever did, to give them cause to call me that name, was that I always had the good luck to be on the winning side, and get the best things."

Christian : "Well, if you go with us, you must go against wind and tide. You must be friends



FAITHFUL'S MARTYRDOM

*Last of all they burned him to ashes at the stake. Thus came
Faithful to his end.*

with religion in rags, as well as religion in silver slippers."

By-ends: "You must not try to make me do what you say; let me be free to please myself, and let me go with you."

Christian: "Not a step farther, unless you do as I say."

Then said *By-ends*, "I will never give up my old ways. They are harmless and pay well. If I cannot go with you, I must do as I did before I met you, and go on alone."

Now *Christian* and *Hopeful* left him, and went on before. But one of them, looking back, saw three men come up to *By-ends*. Their names were *Mr. Hold-the-World*, *Mr. Money-love* and *Mr. Save-all*, men that *By-ends* knew when they were all boys at school.

EXPOSITION

Envy is so eager to denounce *Christian* and *Faithful* that he can hardly take time to get his breath. Yet, as his name tells us, he envies the very man of whom he swore that "he was one of the vilest men in our country." He said such things because he envied him. Men often envy *Christians* although they will not have the very things for which they envy them. To know that another has the best of it, and to love that which is worse makes the heart full of envy and misery.

Superstition shows that there was a religion in *Vanity Fair*, but it made no claims on the heart, the

conscience, or the mind. It was largely the creed of the Pharisees, and not unlike that of hundreds and thousands of to-day. Those who cry "Church" instead of "Christ," who put crucifix in place of cross, and seek a dead uniformity in place of a living unity. It degrades man to a level lower than the brutes that perish, heaps rubbish on the top of sublime truths, and buries them out of sight. There is even yet a great deal of superstition among the churches everywhere, an amount of "hay, wood and stubble" which is sad to think about.

Pickthank is a very strange name. It means one who is so bad and cunning that he will try to win the favour of his powerful friends by telling vile lies about those they hate.

He thus tries to pick up thanks. You hear him say that Faithful had spoken evil about all his rich and noble friends, and even about the judge himself. These were shocking lies. But it pleased the judge to hear Pickthank say so.

This trial shows how impossible it is to keep the favour of the carnal world. The world of evil demands that we give up our faith or leave the world. We cannot win them, and we must take care that they do not win us.

Of Faithful it must be said that he was a giant in faith. He desired to show his love for his Lord by laying down his life for His sake. He was a man of a thousand.

He had the face of a lion and won his crown in the flames.

While Faithful mounted up on wings as eagles,
Christian must for a long time walk and not faint.

QUESTIONS

- What did each witness say against Faithful?
- Was Faithful allowed to defend himself?
- How many men made up the jury?
- What were their names?
- What did they say was to be done with Faithful?
- What kind of death did he die?
- What was waiting to take Faithful up into heaven?
- Where was Christian sent for a time?
- Who helped him to escape?
- Who went with Christian out of Vanity Fair?
- What made Hopeful decide to be a pilgrim?
- Whom did they overtake as they went?
- Where did By-ends come from?
- Who were his friends?
- When did he like to follow religion?
- Why did Christian and Faithful leave him behind?
- What old school chums did By-ends meet?

XII

THE FATE OF BY-ENDS AND HIS FRIENDS

WHEN the friends had bade each other good-day, Mr. Money-love said to Mr. By-ends: "Who are they upon the road before us?" For Christian and Hopeful were still in view.

By-ends: "They are two far countrymen who are going on the pilgrim journey."

Money-love: "Alas! Why did they not wait that we might have had them go with us?"

By-ends: "The men in front are so stiff, and so love their own ways, and do so little care for the opinions of others, that it does not matter how godly a man is, if he does not act as they think he should, they will not have him with them."

Save-all: "That is bad; but we read of some who are righteous overmuch. But tell me, what were the things wherein you did not agree?"

By-ends: "Why, they think it is their duty to go on in all weathers, and I am for waiting for wind and tide. They will risk all for God in a rush, while I will care to secure my life and estate. They are for holding their opinions even if all men are against them, but I am for religion when the times and my safety suit it. Then they are for re-

ligion when in rags, but I am for him when he walks in his golden slippers, in the sunshine, and with much praise."

Mr. Hold-the-World : "Aye, you are right, good Mr. By-ends. He is but a fool who does not keep what he has. Let us be wise as serpents, and make hay while the sun shines. You see how the bee lies still in winter, and never stirs except when she can have profit with comfort. Abraham and Solomon grew rich in religion. And Job says that a good man shall lay up gold as dust."

Mr. Money-love : "There is no need of any more words on this matter, for we have both Scripture and reason on our side."

Mr. By-ends : "Friends, we are going on the pilgrim journey, and to pass the time, let me ask you a question. If a man, a minister, or a tradesman, etc., should see a way to get the good things of this life by becoming very full of zeal in some points of religion which he never troubled about before, may he not use these means to an end, and be a right honest man?"

Mr. Money-love : "I see what you mean, and will try to answer you. Let us speak of the minister first. If he has a very small church, and has in his eye a better by far, and has a good chance of getting it, but to get it he must study much more, preach more often and more earnestly, and, because the people wish it, must change some of his principles, for my part I see no reason why he may not do this, if he has a call. Aye, and a great deal

more, and be an honest man. Why? Because his desire of a large church is lawful, since it is set before him by Providence; so then he may get it if he can.

“Besides, his desire after that church makes him study more, and be a more earnest preacher, and so makes him a better man.

“Now, as for his changing some of his principles in order to please his people. This shows that he is of a self-denying nature, of a sweet and winning manner, and so more fit for the duties of a minister.

“And now for the tradesman you spoke of. If such an one have but a poor business in the world, but by becoming religious he may mend his market, get a rich wife, and more and far better customers to his shop, I see no reason why this may not be done, because to become religious is good, no matter what means a man takes to become so.

“Nor is it wrong to get a rich wife, or more custom to my shop.

“Besides, the man that gets these things by becoming religious, gets that which is good of them that are good, by becoming good himself. So, then, here is a good wife, and good customers, and good gain, and all by becoming religious, which itself is good.

“So, to become religious to get all these things is a good and wise plan.”

This answer, made by Mr. Money-love to Mr. By-ends's question, highly pleased them all. They were so sure no one could deny it, that they went

on, and called after Christian and Hopeful, who were still within sight, in order that they might put the same question to them.

So Christian and Hopeful stopped, and stood still till they came up to them. Then Mr. Hold-the-World put the question to Christian and his friend, and bade them answer it if they could.

Then said Christian : " Even a babe in religion may answer ten thousand such questions. For if it is wrong to follow Christ for the sake of the loaves, how much more sinful is it to make Him and religion a stalking-horse, in order to get and enjoy the world. We do not find any other than heathen, hypocrites, devils and witches that are of this opinion.

" For when Hamor and Shechem had a desire for the daughter and cattle of Jacob, and saw there was no other way for them to get their desires but by becoming religious, they tried this plan, but miserably failed.¹

" Judas was also of this religion. He was religious for the bag, so that he might have what was in it. But he was lost, cast away, and became the very son of perdition.

" Simon, the wizard, was of this religion also, for he desired to have the Holy Spirit that he might make money ; but he had a terrible judgment.²

" Now a man who takes up religion for the world will throw it away for the world."

At this answer they stood staring at one another,

¹ Gen. xxxiv. 20-24.

² Acts viii. 18-22.

but did not know what to say. Hopeful said he thought Christian was right, so there was a great silence among them.

Mr. By-ends walked more slowly, and fell behind with his friends. Christian and Hopeful went forward, and Christian said, "If these men cannot stand before the word of men, what will they do before the sentence of God?"

Now the pilgrims came to a delicate plain called Ease, where they went with much content, but that plain was short, so they got quickly over it. At the farther side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them who had gone that way, because it was so rare a sight, had turned aside to see. But going too near the brink of the pit, the ground gave way, and they had fallen in and were slain. Some also, who had been hurt there could not, to their dying day, be the same again.

Then there stood, a little off the way, just beside the silver mine, a man named Demas, who called on the pilgrims to come and see, and said to Christian: "Ho! turn aside here, and I will show you something!"

Christian: "What is so important as to turn us out of the way to see it?"

Demas: "Here is a silver mine, and some men digging in it for silver. If you will come, with a little trouble you may become very rich."

Hopeful: "Let us go and see."

Christian: "Not I. I have heard of this

place before now, and how many have been slain here."

Then Christian called to Demas, saying: "Is not the place full of danger?"

Demas: "Not so very full of danger, except to those who are careless"—but he blushed when he spoke.

Christian then said to Hopeful: "Let us not stir a step, but still keep on our way."

Demas called again: "Will you not come over and see?"

Christian sharply answered, saying: "Demas, thou art an enemy to the right ways of the Lord of this way. You have already been condemned for turning aside, and why do you seek to bring us into the same trouble?"¹

Demas cried again, saying he was also a pilgrim, and if they would wait a little he would go with them.

Christian: "What is thy name? Is it not what I have called you?"

Demas: "Yes, I am Demas. I am a son of Abraham."

Christian: "I know you. Gehazi was your great-grandfather and Judas your father, and you have walked in their steps. It is but a devilish trick you are playing. Your father was hanged, and you deserve no better reward."²

By this time By-ends and his friends were come

¹ 2 Tim. iv. 10.

² 2 Kings v. 20-27; Matt. xxvi. 14, 15; xxvii. 3-5.

again within sight, and at the first call they went over to Demas.

Now, whether they fell into the pit looking over the edge, or whether they went down to dig, or whether they were choked in the bottom by the damp, is not certain. But they were never seen again in the way.

EXPOSITION

By-ends stands for a double-faced and two-tongued man. He is said to be going to the Celestial City, yet will not tell his name. His speech is fair, for he comes from the town of Fair-speech. Yet he is always swayed by sordid and mean motives, and the love of this present world. He floats down-stream all the time, or warms himself in the sunshine. Yet he has always Scripture at his hand to prove his is the right way. We see how men can make the Word of God serve even an evil use, and by it try to prove that what they do is right. By-ends and his friends may live in ourselves. "Oh," said one, "I have seen Mr. By-ends too often in my own heart, and it has made my face turn scarlet when I lifted it to Christ and saw Him looking on me." By-ends and his friends lived only for themselves, not for God. They were always willing to do evil that good might come of it. The fate of By-ends and his friends soon follows. He and they cannot pass the silver mine. Their hearts are drawn on by money, and not held back by God. To save their lives they lost them.

Many a man buries himself under a heap of gold or silver. The love of money sinks a man down to the uttermost depths.

QUESTIONS

What question did By-ends put to his friends ?

Who answered it, and what did he say ?

Did his answer please By-ends and his friends ?

Did he put the question to any one else ?

How did Christian answer it ?

What effect had Christian's answer on By-ends and his friends ?

What was the name of the plain Christian and Hopeful passed through ?

Who next spoke to Christian and Faithful ?

What was the name of the hill they saw ?

What did Demas want the pilgrims to do ?

What was in the mine ?

Did Christian and Hopeful turn aside for the treasure ?

What became of By-ends and his friends ?

XIII

BY-PATH MEADOW

JUST on the other side of the plain called Ease the pilgrims came to a place where stood a monument, hard by the highway side. At the sight of it they were both moved, because it was of a strange form. It seemed to them as if it had been a woman changed into a pillar. Here they stood, looking and looking upon it, but could not tell what it was. At last Hopeful saw a strange writing above the head of the monument, but he, being no scholar, could not read it. He called to Christian, for he was learned, to see if he could pick out the meaning. So he came, and after putting the letters side by side he found it read

“REMEMBER LOT’S WIFE.”

Then they concluded that this was the pillar of salt into which Lot’s wife was turned for looking back when she was leaving Sodom in safety.¹

Then said Christian to his friend, “Ah, brother, this sight comes at the proper time—just after the wicked wish of Demas, that we should come over and see Hill Lucre. And had we gone over we would, for all we know, have become like this woman, a sight for those who come after to see.”

¹ Gen. xix. 26.

Hopeful: "I am sorry that I was so foolish, and wonder that I am not now like Lot's wife ; for what was the difference between her sin and mine ? She only looked back, but I desired to go and see. Let grace be adored, and let me be ashamed that ever such a thing should be in my heart."

Christian: "Let us take notice of what we see here. This woman, Lot's wife, escaped one danger and fell into another. For she escaped from Sodom when it was being destroyed, yet she was turned into a pillar of salt."

Hopeful: "True, she may be both a caution and an example. Above all, I wonder at one thing: how Demas and his friends can stand yonder and look for treasure, when this woman, because she only looked back, was turned into a pillar of salt. And the death which overtook her made her an example, within sight of where they are ; for they must see her if they will but lift their eyes and look."

Christian: "It is a thing to wonder at, and it proves that their hearts are grown very wicked. I cannot tell whom to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows."

Hopeful: "No doubt what you say is true. But what a mercy that neither you nor I have not also been made an example."

As they went on their way they came to a pleasant river, which David, the king, called "the river of God," but John "the river of the water of life."¹

¹ Ps. lxxv. 9 ; Rev. xxii. 1 ; Ezek. xlvi. 1, 9.

Now their way lay just along the bank of the river. Here, therefore, Christian and his companion walked with great delight. They drank also of the water of the river, which was pleasant and cheering to their weary spirits. Besides, on the banks of this river, on either side, were green trees that bore all manner of fruit. With this fruit they were much delighted; and the leaves, they found, were good to cure the diseases which attack pilgrims on their journey. On either side of the river was also a meadow, made very beautiful with lilies, and it was green all the year round. In this meadow they lay down and slept, for here they might lie down in safety.¹ When they awoke they gathered again of the fruit of the trees, drank again of the water of the river, and then lay down again to sleep. This they did for several days and nights.

So when they were ready to go on—for they were not yet at their journey's end—they ate and drank and departed.

Now, they had not gone far but the river and the way for a time parted, at which they were a little sorry; but they dare not go out of the way, although the path from the river was rough, and their feet were tender, by reason of their travels. Thus the souls of the pilgrims were much discouraged by reason of the way.² Wherefore, as they went on, they wished for a better way.

Now, a little before them, there was on the left hand of the road a meadow, and a stile leading to

¹ Ps. xxiii. 2; Isa. xiv. 30.

² Num. xxi. 4.

it over the wall, and that meadow is called By-path Meadow.

Then said Christian : " If that meadow lies along by our wayside, let us go over into it."

Then he went to the stile to see, and behold ! a path lay on the other side of the fence. " It is just as I wished," said Christian. " Here is the easier way ; come, good Hopeful, let us go over."

Hopeful : " But what if this path should lead us out of the way ? "

Christian : " It is not likely that it will. Look, do you not see that it goes along by the wayside ? "

So Hopeful, being persuaded by Christian, went over the stile after him. When they were gone over, and got to the path, they found it very easy to the feet. Looking before them, they saw a man walking as they did, whose name was Vain Confidence. So they called after him, and asked him where that way led. He answered, " To the Celestial Gate."

" Look," said Christian, " did I not tell you so ? By this you may see we are right." So they followed, and he went before them. But the night came on, and it grew very dark, so that Christian and Faithful lost sight of Vain Confidence. Being in the front, and not seeing his way before him, Vain Confidence fell into a deep pit, which was put just at that place by the prince of those grounds to catch vain-glorious fools, and was dashed to pieces by his fall.¹

¹ Isa. ix. 16.

Now Christian and Faithful heard him fall. So they called out to know what was the matter, but no one answered, only they heard a groaning.

Then said Hopeful, "Where are we now?"

But Christian was silent, knowing he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose fast.

Then Hopeful groaned in himself, saying, "Oh, that I had kept on my way!"

Christian: "Who would have thought that this path would lead us out of the way?"

Hopeful: "I was afraid of it from the very first, and therefore gave you that gentle hint. I would have spoken plainer, but you are older than I."

Christian: "Good brother, be not offended; I am sorry I have brought you out of the way, and that I have put you into such danger. Pray, brother, forgive me. I did not do it for any evil purpose."

Hopeful: "Be comforted, my brother, for I do forgive you, and believe, too, that this shall be for our good."

Christian: "I am glad you are so merciful; but we must not stand still. Let us try to go back again."

Hopeful: "But, good brother, let me go in front."

Christian: "No, if you please, let me go first, that if there is any danger I may be the first to meet it. It was by my efforts that we are both gone out of the way."

Hopeful: "No, you shall not go first, for your

mind, being troubled, may lead you out of the way."

Then, to cheer them, they heard a voice, saying, "Set thine heart towards the highway ; even to the way which thou wentest, turn again."¹

But by this time the waters were very high, and the way back was dangerous. It is very much easier going out of the way than going back to it again. Yet they tried to go back, but it was so dark, and the flood so high, that in trying to get back they were almost drowned, nine or ten times.

Nor could they, with all the skill they had, get to the stile that night. So at last, coming upon a little shelter, they sat down there until the day should break, but, being weary, they fell asleep.

EXPOSITION

We see, from this story of the pilgrim's progress, that the life of a Christian is not the life of a traveller whose eyes are filled every day with some fresh scene of wonder and beauty, but rather the life of a soldier in time of war, face to face with foes, who retire only for a short time to get their breath and gather strength for the next attack. The life of a Christian is as varied as an April day. At one moment the sun shines brightly, and he goes forward singing like a bird ; at the next the clouds gather, the raindrops fall, and the songs are changed to sounds of grief and pain. This is the common lot ; but the cause of all this change is in

¹ Jer. xxxi. 21.

ourselves. God does not change. This chapter tells us, near the beginning, of a river of God, and ends with the pilgrims far away from the narrow way. There came a time when the river and the way parted, after the pleasant rest and joy beside the river of life. The way seemed rough and painful, and the pilgrims wished for an easier way. We are always in danger of turning from the straight road, and wishing the Christian life was easier and less difficult. By-path Meadow was much pleasanter than the way of life. There they followed one who seemed to know the road, who said it led to the Celestial Gate. But this leader, Vain Confidence, fell into a deep pit. All paths are crooked paths but God's way. All the sorrow and pain which here came to Christian and Faithful were the result of sin. They brought it on themselves.

“Thou art the Way, the Truth, the Life,
And hearts that, with presumption rife,
Would seek through other means of gain,
Light, Truth and Life, but toil in vain.”

Remember, also, that great spiritual joy and peace may be followed by great spiritual failure and doubt, if we refuse the call to stern and unpleasant duty. If we love the way of salvation when it runs beside the river of God, but look for a by-path when the road becomes hard and stony, we are likely to get what we seek. But we are

not to wonder if afterwards we suffer misery and pain because we sought an easy way.

QUESTIONS

What did the pilgrims see on the highway side ?

What was the monument like ?

What was written on it, and who read it ?

What did King David call the river ?

What kind of flowers grew in the meadows ?

What made them turn into By-path Meadow ?

How did they get into it ?

Whom did they meet there ?

What became of Vain Confidence ?

How did the pilgrims pass the night after losing their way ?

XIV

GIANT DESPAIR AND DOUBTING CASTLE

NOW there was, not far from where they lay, a castle, called Doubting Castle, the owner of which was Giant Despair, and it was on his grounds they were now sleeping.

When the Giant got up in the early morning, and went for a walk up and down his fields, he found Christian and Hopeful asleep in his grounds.

Then, with a grim and surly voice, he bade them awake and asked them where they came from and what they were doing in his grounds. They told him they were pilgrims, and had lost their way. Then said the Giant, "You have this night been trespassers, by trampling in and lying on my grounds, and so you must go along with me." They had to go with him, for he was stronger than they. They also had but little to say, for they knew the fault was theirs. The Giant, therefore, drove them before him into his castle and put them into a very dark cell, nasty and stinking to the spirits of these two men. Here they lay from Wednesday morning until Saturday night, without one bit of bread, one drop of drink, or any to ask how they were. They were in a very bad fix, and were far from friends and comrades.¹

¹ Ps. lxxxviii. 18.

In this place Christian had double sorrow, because it was through his advice that they were brought into this trouble.

Now Giant Despair had a wife, whose name was Diffidence. So when he was gone to bed he told his wife what he had done, to wit, that he had taken a couple of prisoners and cast them into a cell for trespassing on his grounds. Then he asked her what else he ought to do to them. So she asked him who they were, where they came from, and where they were going, and he told her. Then she advised him that when he rose in the morning he should beat them without mercy. So when he arose he got a terrible crab-tree cudgel and went down to the cell where they were. He first began to scold them as if they were dogs, although they never replied to him. Then he fell on them and beat them fearfully, so that they could not defend themselves or even turn on the floor. This done, he withdrew and left them to make the best of their misery, and to mourn under their grief. So all that day they spent the time in sighs and bitter words of sorrow. The next night Diffidence, talking to her husband about them, and learning that they were still alive, advised Giant Despair to tell the pilgrims to destroy themselves. So when morning was come he went to them in a surly manner as before. And seeing that they were very sore with the beating he had given them, he told them that, as they were never likely to come out of that place alive, the only way was to make an end

of themselves, either with knife, or rope, or poison. "For why," said he, "should you live when there is so much sorrow and pain?" But they desired him to let them go. With that he gave them an ugly look and rushed on them, and would doubtless have made an end of them himself, but that he fell into one of his fits—for he sometimes, in sunshiny weather, fell into fits—and lost the use of his hands. So he withdrew and left them as before to think of what they ought to do. Then did Christian and Hopeful talk the matter over, whether it was best to take Giant Despair's advice or not, and thus they began :

Christian : "Brother, what shall we do? The life we now live is miserable. For my part, I know not what is best, whether to live thus, or to die at once. 'My soul chooseth strangling rather than life, and the grave is more easy for me than this cell.'¹ Shall we be advised by the Giant?"

Hopeful : "Indeed, our present position is dreadful, and I would rather die than to live like this. Yet let us consider. The Lord of the country to which we are going hath said, 'Thou shalt do no murder,' so we must not kill another person nor yet ourselves. Besides, he that kills another can but commit murder upon his body, but he who kills himself destroys both body and soul at once. Moreover, my friend, you talk of ease in the grave, but have you forgotten the hell to which murderers are certain to go? And let us consider again that

¹ Job vii. 15.

all the law of the land is not in the hand of Giant Despair. Others, so far as I can learn, have been taken by him, and yet have escaped from him. Who knows but that God may cause Giant Despair to die? Or that he may have another of his fainting fits and lose the power of his limbs. And if that should happen again, I am resolved to pluck up the heart of a man and try my utmost to get out of his reach. I was a fool that I did not try to do it before ; but, my brother, let us be patient and endure a while."

With these words Hopeful calmed the mind of Christian. So they remained all that day in the dark in their sad and doleful condition.

Well, towards evening the Giant goes down into the cell again to see if his prisoners had taken his advice. But when he came he found them alive, and, indeed, alive was all ; for now, what for want of bread and water, and on account of the wounds they received when he had beaten them, they could do little but breathe. But he found them alive, at which he fell into a terrible rage, and told them that, as they had not taken his advice, it would be worse for them than if they had never been born.

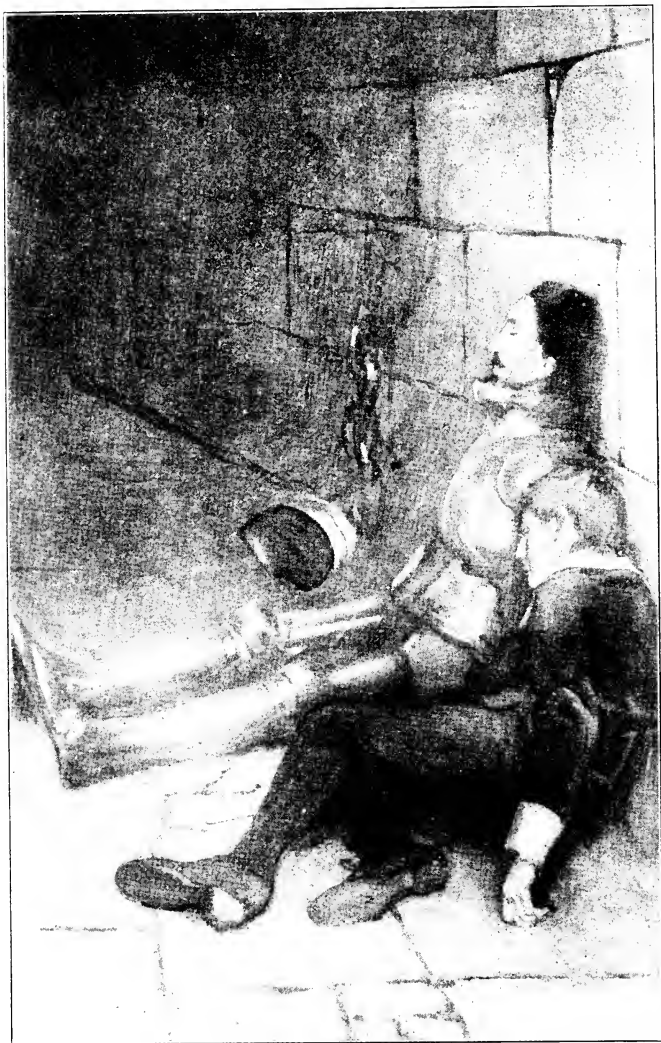
At this they trembled greatly, and Christian fell into a fainting fit. But when he came a little to himself they talked again about the advice the Giant had given them, and whether they had best take it or not.

Now Christian again seemed ready to do so, but

Hopeful replied again, saying, "My brother, remember how brave you have already been. Apollyon could not crush you, nor could all you saw, heard or felt in the Valley of the Shadow of Death. And now you are full of nothing but fear! You see that I am in the cell with you, a far weaker man by nature than you are. And this Giant has wounded me as well as you, and has also cut off the bread and water from my mouth, and with you I mourn the darkness. But let us wait a little longer. Remember how you played the man at Vanity Fair. You were not afraid of the chain, the cage, nor yet of bloody death."

Now night being come again, Mrs. Diffidence once more asked the Giant about the prisoners, and if they had taken his advice, to which he replied, "They are sturdy rogues; they would rather bear all pain than take their own lives." Then said she, "Take them into the castle yard, and show them the bones and skulls of those whom you have already killed, and make them believe that before a week is gone you will tear them in pieces, as you have done with those who came before them."

So when morning was come the Giant goes to them again, and takes them into the castle yard, and shows them the bones and skulls. "These," said he, "once were pilgrims as you are; and they trespassed in my grounds, as you have done, and when I saw fit I tore them in pieces. And within ten days I will do the same to you. Go to your den again." And so saying he beat them all the



IN THE DUNGEON OF GIANT DESPAIR

*Here, then, they lay from Wednesday morning till Saturday night
without one bit of bread, or drop of drink, or light.*

way there. They lay thus all Saturday in as sad a fix as before.

Now, when night was come, Mrs. Diffidence and her husband talked again about the prisoners. The old Gaint wondered very much that he could not, with his blows or advice, bring them to death. His wife replied, saying, "I fear they live in hope that some one will relieve them, or that they have pick-locks about them, by the means of which they hope to escape."

"Do you say so, my dear?" said the Giant. "I will surely search them in the morning."

On Saturday, about midnight, the pilgrims began to pray, and continued in prayer till almost the break of day.

Now, just before daybreak, good Christian, as one amazed, broke out into this passionate speech: "What a fool I am to lie thus in this stinking cell when I may walk at liberty! I have a key in my bosom, called Promise, that will, I am sure, open any lock in Doubting Castle."

Then said Hopeful, "That is good news. Pull it out of your bosom and try!"

Then Christian pulled it out, and began to try the cell door, whose bolt, as he turned the key, gave back and the door flew open with ease. So Christian and Hopeful both came out. Then he went to the outward door that leads to the castle yard, and with his key opened that door also. After that he went to the iron gate, for that must be opened also. That lock was very stiff, but the

key did open it. Then they pushed open the gate to escape with all speed, but the gate made such a noise as it opened that it wakened Giant Despair. The Giant rose at once to pursue his prisoners, but he felt his limbs to fail, for one of his fits came on, so that he could not go after them. Then Christian and Hopeful went on, and came to the King's highway, and so were safe, because they were out of his power.

Now, when they were gone over the stile, they wondered what they should do to prevent those pilgrims who came after them from falling into the hands of Giant Despair. So they agreed to erect a pillar there, and to write on one side these words: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who hates the King of the Celestial Country, and seeks to destroy his holy pilgrims."

Many pilgrims, therefore, that followed after read what was written and escaped the danger. This done, the pilgrims sang:

" Out of the way we went, and hence we found
What 'twas to tread upon forbidden ground ;
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare,
Lest they for trespassing his prisoners are,
Whose castle's Doubting, and whose name's
Despair."

EXPOSITION

It is after going astray that Christians fall into sleep in the night of spiritual darkness. This is the

sleep of the soul which forgets to watch and pray, and is a guilty slumber. When we settle down in worldly security and cease to trust God for all things we are not far from Doubting Castle and Giant Despair. For Doubting Castle is simply the castle of doubts, and when we doubt God's goodness and love and think He has forgotten us we are just in a cell of the castle, and, sooner or later, will be visited by Giant Despair. His wife, Mrs. Diffidence, was as bad as he. Her name means "want of faith." So despair and want of faith go together. Giant Despair can give only one kind of advice, and that the very worst. He says to the pilgrims, "End your lives, since you can't mend them." He can only show the very worst of sights—the bones and skulls of other pilgrims. That is to say, he shows nothing but the seamy side of life—the failures and suicides. Thousands and thousands of men and women have heeded Despair's advice, and ended their lives.

But Christian and Hopeful know God, and are saved from such an end by the thoughts of the Lord which come to them in their dark hour. Then they began to pray and continued in prayer till dawn of day. Saul and Judas were torn to pieces by Giant Despair. Both took his advice, and made "an end of themselves." David, Peter and Thomas only escaped by the Key of Promise. Light begins to come when we continue in prayer, for day dawned while the pilgrims were still on their knees. Then they recalled the Key of

Promise in Christian's bosom ; for that key is just the "exceeding precious promises" which are found in the Bible, and which are all yea and amen in Christ Jesus. Here is one: "Let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

"For the love of God is broader than the measure of
man's mind,
And the heart of the eternal is most wonderfully
kind."

QUESTIONS

Who found the pilgrims asleep, and where did he take them?

What was the name of Giant Despair's wife?

What did she advise Giant Despair to do with the pilgrims?

Did he carry out her advice?

What did he tell the pilgrims to do to end their sufferings?

What happened to Giant Despair when he was about to kill them?

How did Christian and Hopeful cheer up one another?

What did the Giant show the pilgrims in the castle yard?

How did they spend Saturday night?

What did Christian find in his bosom?

Did it unlock all the doors?

Why could the Giant not follow them?

How did they advise other pilgrims?

XV

THE DELECTABLE MOUNTAINS

CHRISTIAN and Hopeful went on then till they came to the Delectable Mountains. These mountains belong to the lord of that hill of which we have spoken before. So they went up the mountains to behold the gardens, and orchards, the vineyards and fountains of water. There also they drank and rested themselves, and did freely eat of the fruit in the vineyards.

Now there were on the tops of these mountains shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning on their staves, as is common with weary pilgrims when they stand to talk with any by the way, they asked, "Whose Delectable Mountains are these? And whose are the sheep that feed on them?"

Then answered the shepherds, "These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them."

Christian: "Is this the way to the Celestial City?"

Shepherd: "You are just on the way."

Christian : "How far is it away?"

Shepherd : "Too far for any but those who shall get there indeed."

Christian : "Is the way safe or dangerous?"

Shepherd : "Safe for those for whom it is made safe, 'but transgressors shall err therein.'"¹

Christian : "Is there any relief in this place for pilgrims that are weary and faint in the way?"

Shepherd : "The lord of these mountains has given us a charge not to be 'forgetful to entertain strangers.'"²

When the shepherds saw that the pilgrims were wayfaring men, they also put questions to them, to which the pilgrims made the usual replies. The questions were: "Where did you come from? And how did you get into the way? And by what means have you kept on? For but few of them that set out on the pilgrim journey show their faces on these mountains."

When the shepherds heard their answers, being very much pleased, they looked lovingly on them and said, "Welcome to the Delectable Mountains."

The shepherds, whose names were Knowledge, Experience, Watchful and Sincere, took them by the hand and brought them to their tents. There they made them eat of what food was ready to hand. They said also, "We would have you stay here a while, that we may know each other, and even more, that you may comfort yourselves with the good things on these Delectable Mountains."

¹ Hosea xiv. 9.

² Heb. xiii. 2.

The pilgrims said they were content to stay, and went to their rest that night, for it was very late.

In the morning the shepherds called up Christian and Hopeful to walk with them on the mountains. So they went forth with them, and walked a while, having a pleasant view on every side. Then said the shepherds to one another, "Shall we show these pilgrims some wonders?"

So when they made up their minds to do so they brought them first to the top of a hill called Error, which was very steep on the farther side, and told the pilgrims to look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed to pieces by a fall that they had from the top.

Then said Christian, "What does this mean?"

The shepherds said, "Have you not heard of those who were made to err, by listening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body?"¹

The pilgrims answered, "Yes."

The shepherds then said, "Those that you see lying there dashed in pieces at the bottom of the hill are they. They remain to this day unburied, as you see, for an example to others so that they fall not in the same way."

Then they brought the pilgrims to the top of another mountain, and the name of that mountain is Caution. Then they bade them look afar off, which, when they did, they saw several men walking up

¹ 2 Tim. ii. 17, 18.

and down among the tombs that were there, and they saw also that the men were blind, because they fell sometimes upon the tombs, and because they could not get away from them.

Then said Christian, "What means this?"

The shepherds replied, "Did you not see a little below these mountains a stile, which led into a meadow, on the left hand of this way?"

The pilgrims said, "Yes."

Then said the shepherds, "From that stile there goes a path that leads straight to Doubting Castle, which is kept by Giant Despair. And these," pointing to the men among the tombs, "came once on the pilgrim journey, even as you now do, and they reached that same stile. But because the right way was rough in that place, they wished to go out of the way into yonder meadow. There they were taken by Giant Despair and cast into Doubting Castle. After they had been kept a while in the cell he put out their eyes and led them among these tombs, where they wander to this day."

Then Christian and Hopeful looked at one another, and the water stood in their eyes, but they said nothing to the shepherds.

Then the shepherds brought them to another place in a hollow, where was a door in the side of a hill. They opened the door and bade the pilgrims look in. They did so, and saw that within it was very dark and smoky; they also thought they heard sounds and cries.

Then said Christian, "What does this mean?"

The shepherds answered, "This is a byway to hell, a way that hypocrites follow." And they told the pilgrims of many who had gone that way.

Then said Hopeful to the shepherds, "I think that these men were on the pilgrim journey even as we are."

Shepherds: "Yes, and held it a long time, too."

Hopeful: "How far might they go on in the journey in their day, since they were at last, in this sad fashion, cast away?"

Shepherds: "Some farther, and some not so far, as these mountains."

By this time the pilgrims had a desire to go forward, and the shepherds agreed with them. So they walked together to the end of the mountains. Then said the shepherds one to another, "Let us show to the pilgrims the gates of the Celestial City, if they have skill to look through our glass." The pilgrims lovingly agreed; so they were taken to the top of a hill called Clear, and the glass was given them to look through. Then they tried to look, but the thought of the last thing that the shepherds had shown them made their hands shake, so that they could not look steadily through the glass; but they thought they saw something like the gate, and also some of the glory of the place. When they were about to depart one of the shepherds gave them a note of the way. Another bade them beware of the Flatterer. The third told them to take care that they did not sleep on the En-

chanted Ground. And the fourth bade them God-speed.

Then the two pilgrims went down the mountains along the highway towards the city. Now a little way below these mountains, on the left hand, lies the country of Conceit. From this country there comes into the way in which the pilgrims walked a little crooked lane. Here they met a very lively man, who came from that country, whose name was Ignorance. So Christian asked him where he came from and where he was going.

Ignorance: "Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City."

Christian: "But how do you think you will get in at the gate? A great many will have trouble there."

Ignorance: "I know my Lord's will, and have been a good liver; I pay every man his own. I pray, fast, pay money, and give to the poor, and have left my country for the place where I am going."

Christian: "But why did you not come in at the wicket gate that is at the head of this way? You came in through that crooked lane, and so I fear, however you may think of yourself, when the great day shall come, you will be called a thief and a robber, instead of being admitted into the city."

Ignorance: "Gentlemen, you are strangers to me. I know you not. Be content to follow the religion of your country and I will follow mine. I hope all will be well."

When Christian saw that this man was “wise in his own conceit,” he said to Hopeful, “‘There is more hope of a fool than of him.’”¹ Shall we go on with him, or shall we pass him by for the present, and let him think of what he has heard from us and join him again later on?”

Hopeful: “It is not good to tell him all at once. Let us pass on, and we can talk to him again if he is able to bear it.” So they went on, and left Ignorance behind.

EXPOSITION

The young reader will remember that Christian was shown from the top of the House Beautiful the Delectable Mountains, Immanuel’s Land, with all its beauties and delights. And his fair friends had stirred his heart by telling him that from the Delectable Mountains he could get a sight of the gate of the city. Now when the pilgrims came to these mountains they found far more to make them happy than they had even thought of, or ever been told. Here they ate the best fruits of Christian living, and those are the best things known in this life. The three great words in this chapter are Abundance, Fellowship, Caution. There was abundance of all that made life worth living. With what joy they entered this lovely spot, after the horrors of the scenes they had lately passed through! From the gloom of Giant Despair and Doubting Castle to the bracing air, clear atmosphere, and scenes of peace,

¹ Prov. xxvi. 12.

where the shepherds stand beside their flocks, was something never to be forgotten. And to hear the kind welcome to Immanuel's Land, the home of peace, love and beauty ! These mountains picture forth those calm and happy moments when the ripening soul has no cloud between it and God, and feels how real and true is that trust in Christ which can bring such sunshine into the heart.

“ Then all is peace and light,
This soul within ;
Thus shall I walk with Thee,
The loved unseen ;
Leaning on Thee, my God,
Guided along the road,
Nothing between.”

The four shepherds are careful to give the pilgrims every help, and to supply every need, and to be sweet companions during their stay in the mountains. Do not these shepherds, Watchful, Knowledge, Experience and Sincere, tell us what are the qualities of a true minister of Jesus Christ, the marks of those pastors who feed the flock in Immanuel's Land ? With these Christian and Hopeful have sweet communion, and are taught many lessons. Caution is the great word which covers all they saw and learned. They were to be careful even now, although they had so many present joys, and had seen the gate of the city afar off. The hill called Error teaches how men may leave the path of God's Holy Word to their ruin. Seeking light every-

where else, they end in darkness and sin. Mount Caution shows how busy the enemy of souls is; if he can tempt us astray, we may wander and become quite blind to all the glories of the spiritual life.

The door in the side of the hill is a most awfully solemn lesson on sham religion. It is thus possible for men to suffer the pains and profess the faith of Christianity, and yet pass right on to their doom. If such have not love it profits them nothing, even though they profess all things, and say, "Lord, Lord."

The hill called Clear tells of that clear and strong faith which enables the eye of the soul to see through the mists of this life to the gate of the city and the glories around it. Most of us, like the pilgrim, through want of faith, see only dimly. Few can say, like the holy Payson, "The Celestial City is full in view—its glories beam upon me—its breezes fan me—its odours are wafted to me—its music strikes upon my ear, and its spirit breathes into my heart. Nothing separates but the river of death, and that appears but a narrow rill which may be crossed by a single step."

The pilgrims met with Ignorance when far down the mountainside. Ignorance is a very common sort of pilgrim, one who prefers the crooked way to the straight; who says he knows his lord's will, but does not do it; who rests on what he does to save his soul, but not on what Christ has done. There is very little hope for such men, unless they change their way; although they "hope all will be

well," and thank God they are not as other men are.

QUESTIONS

To whom did the Delectable Mountains belong ?

What did the pilgrims ask the shepherds ?

What did the shepherds tell them ?

What were the names of the shepherds ?

What were Christian and Hopeful shown in the morning ?

What was the name of the first hill ?

What was the fate of those who fell over into the bottom ?

What was the name of the second hill ?

What happened to the blind men ?

What did they see through the door in the side of the hill ?

What did they see on the top of a hill called Clear ?

Whom did they meet from the country of Conceit ?

How did Ignorance hope to get to the Celestial City ?

XVI

LITTLE FAITH, THE FLATTERER, ATHEIST AND ENCHANTED GROUND

SO they went on, and Christian told Hopeful the following tale :

“I remember,” said he, “what was told me about a good man who lived here in this part of the country. The name of the man was Little Faith. He was a good man, and he dwelt in the town of Sincere. This is what took place : At the entering in at this passage there comes down from Broadway Gate a lane, called Deadman’s Lane, so called because of the murders which are done there. And this Little Faith, going on the pilgrim journey, chanced to sit down there and fell asleep. Now at that time there came down the lane from Broadway Gate three sturdy rogues, and their names were Faint-heart, Mistrust and Guilt, three brothers, and they, seeing Little Faith where he was, came galloping up with speed. Now the good man had just awakened from his sleep, and was getting up to go on his journey. So they all came up to him, and with angry words told him to stand still. At this Little Faith became as white as a rag, and had neither power to fight nor fly. Then said Faint-heart, ‘Give up your purse.’ But he made no haste to do it, for he did not want to lose his money. Mistrust ran up to him, and, putting his

hand into his pocket, pulled out a bag of silver. Then Little Faith cried out, 'Thieves! Thieves!' With that Guilt, with a great club that was in his hand, struck Little Faith on the head and felled him flat on the ground, where he lay bleeding as if he would die. All this time the thieves stood by. But at last, hearing some people on the road, they took to their heels, and left the poor, wounded man to look after himself. After a while Little Faith came to himself, and, rising up, tried his best to struggle on his way. This was the story."

Hopeful: "But did they take from him all that he had?"

Christian: "No, they did not find his jewels, so he kept these still. Also he had a little money left, but scarce enough to bring him to his journey's end, and had to beg as he went to keep himself alive."¹

Hopeful: "But is it not a wonder they did not take his certificate, by which he was to be admitted at the Celestial Gate?"

Christian: "It is a wonder; but it was God who watched over him, and so they did not take that precious thing."²

Hopeful: "But he must have been glad that they did not take his jewels."

Christian: "He might have been glad, only he could not forget the loss of his money, and this made him think less of his jewels, so he did not enjoy them nor value them as he should have done."

¹ 1 Peter iv. 18.

² 2 Tim. i. 12, 14; 1 Peter i. 5-9.

Thus they talked as they went on till they came to a place where a way put itself into their way, and seemed to go as straight as the way they should go. Here they knew not which of the two to take, for both seemed straight before them. Therefore, here they stood still to think. And as they were thinking about the way a man, black of flesh, but covered with a very light robe, came to them and asked them why they stood there. They said they were going to the Celestial City, but knew not which way to go.

"Follow me," said the man; "it is there I am going."

So they followed him in the way that came but now into the road, which by degrees turned, and turned again, until their faces were turned away from the city. Still they followed him. But by and by, before they knew it, he led them into the meshes of a net. Now they were so entangled that they knew not what to do, and with that the robe fell off the black man's face. Then they saw where they were. So they lay crying there for some time, for they could not get out.

Christian said to Hopeful, "Now I do see my mistake. Did not the shepherd tell us to beware of the Flatterer?"

Hopeful: "They also gave us a note of directions about the way, so that we might be sure of it. But we forgot to read it, and so went into the paths of the evil one."

Thus they lay groaning in the net. At last they

saw a Shining One coming to them, with a whip of small cords in his hand. He came up to them and asked them what they were doing there, where they came from, and where they were going. They told him they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white. Then said the Shining One, "It is the Flatterer, a false apostle, who has changed himself into an angel of light."¹ So he rent the net and let the men out. Then he said, "Follow me, that I may set you again on your way." So he led them back to the way they had left to follow the Flatterer. Then he asked them, "Where did you sleep last night?" They said, "With the shepherds upon the Delectable Mountains." "Did not the shepherds give you a note of direction for the way?" said he. They replied, "Yes." "Did you take it out and read it when you were in doubt which way to take?" asked he. They said, "No." "Why?" said he. They said they forgot. "Did not the shepherds warn you against the Flatterer?" said he. They replied, "Yes; but we did not think such a fine-spoken man was he."² So he made them lie down and beat them sore to teach them to walk in the good way,³ and said, "As many as I love, I rebuke and chasten."⁴ Then he bade them go on their way and take good heed to the other directions of the shepherds.

Now, after a while, the pilgrims saw in the dis-

¹ 2 Cor. xi. 13, 14.

² Rom. xvi. 17, 18.

³ Deut. xxv. 2; 2 Chron. vi. 27.

⁴ Rev. iii. 19.

tance one coming along the highway to meet them. Then said Christian to Hopeful, "Yonder is a man with his back towards Zion, and he is coming to meet us."

Hopeful: "I see him. Let us take heed to ourselves now, lest he should be a flatterer too." So he drew nearer and nearer and at last came up with them. His name was Atheist, and he asked them where they were going.

Christian: "We are going to Mount Zion."

Then Atheist fell into a great burst of laughter.

Christian: "What is the meaning of your laughter?"

Atheist: "I laugh to see what ignorant persons you are to go on such a journey, when you shall have nothing for all your toil."

Christian: "Why, man, do you think we shall not be welcomed?"

Atheist: "Welcomed! Why, there is no such place as you dream of in all this world."

Christian: "But there is in the world to come."

Atheist: "When I was at home I heard of what you now declare, and because of what I heard I went out to see for myself, and have been seeking this city for twenty years, but find no more of it than I did at the first."¹

Christian: "We have heard and we believe that there is such a place to be found."

Atheist: "And did I not when at home believe also and come thus far to find the city? But find-

¹ Eccl. x. 15 ; Jer. xvii. 15.

ing none, I am going back again. Had there been such a place I should have found it, for I have gone farther than you. And when I get back I will enjoy the things I then cast away."

Then said Christian to Hopeful, "Is it true what this man says?"

Hopeful: "Take heed; he is one of the flatterers. What! No Mount Zion? Did we not see from the Delectable Mountains the gate of the city?"

Christian: "It was not because I doubted that I put the question to you, but to see if you were honest in your heart. As for this man, he is blinded by the god of this world."

Hopeful: "Now do I rejoice in the hope of the glory of God."

So they turned away from this man, and he, laughing at them, went on his way. They went on till they came into a certain country, whose air naturally made one feel sleepy if he came a stranger to it. And here Hopeful began to be very dull and heavy with sleep. So he said to Christian, "I begin to grow so sleepy that I cannot hold up my eyes. Let us lie down here and take one nap."

Christian: "No! No! For if we sleep we might never wake again."

Hopeful: "Why, my brother, sleep is sweet to the toiling man; we may be refreshed if we take a nap."

Christian: "Do you not remember that one of the shepherds bade us take heed to ourselves on the

Enchanted Ground? He meant by that that we must not fall asleep."

Hopeful: "I confess my fault, and if I had been alone I should have gone asleep and run the danger of death. I now see it is true 'that two are better than one.'"¹

Christian: "Now, to prevent us going to sleep in this place, let us talk to one another."

Hopeful: "With all my heart."

Christian: "Where shall we begin?"

Hopeful: "Where God began with us. But you make a start, if you please."

So they talked for a long time of the reasons why they left the City of Destruction to go to Mount Zion. Hopeful told Christian how he was converted by speaking, when in great trouble of soul, to Faithful, who told him the way to be saved, and that was to trust the Lord Jesus, who dwells on the right hand of the Most High. Hopeful described his long search for peace, and his many prayers to God, and, said he, "One day, when I was very sad—I think sadder than on any day in my life—suddenly I thought I saw the Lord Jesus Christ looking down from heaven upon me, and saying, 'Believe on the Lord Jesus Christ and thou shalt be saved.'² And now was my heart full of joy, mine eyes full of tears, and my love running over to the name, the people and the ways of Jesus Christ. This made me love a holy life, and long to do something for the honour and glory of the Lord Jesus."

¹ Eccl. iv. 9.

² Acts xvi. 31.

EXPOSITION

The story of Little Faith shows the danger of those whose faith in God is not great. For they are likely to fall into a sleep and be attacked by the enemies of their souls. To keep Faint-heart, Mistrust and Guilt at bay we must have on all the Christian armour and use the weapon of prayer. Weak faith may put a faint light in our souls, but strong faith can put a song in our mouths. Weak faith may take us to our journey's end, but we shall arrive footsore and weary, and shall suffer much needless pain. Little Faith is a man with a great inheritance, but has no cup running over. He cannot bring down to daily use the great riches in Christ Jesus. To avoid the case of Little Faith, we should desire that "he will go with us himself."

The trouble which the pilgrims suffered when they followed the Flatterer arose from a very small error. If they had looked at the note the shepherds gave them they would have known the right way when they came to the place where two roads met. Nor would they have followed the Flatterer. But they thought they knew what was best and pleased themselves. They found out that the Flatterer was a false friend. He looked white but was really black. He was an open friend and a secret enemy. He told untruths with a sweet and winning voice. The "note by the way" is the Word of God, the only safe light to lead them home.

The Atheist is "the fool who saith in his heart, 'There is no God.'" Only a blind man can look

and not see. So Atheist sees no sign of God in the stars above nor the lilies around him. But Atheist was no match for the pilgrims; his laughter only stiffened their backs, and they went on. The Enchanted Ground tempts Christians to sleep and take life easier than they have done. The air is soft and the ground attractive, so we wish to lie down. Success in life, and much personal comfort, and a sense of duty well done, all tempt Christians to relax and sleep when they should still watch for souls. Ease and freedom and popularity all have their dangers.

QUESTIONS

What story did Christian tell Hopeful?

What men attacked Little Faith?

What did they do to him?

What happened where two roads met?

What did the black man do?

Who found them in the net?

What did he do?

Why did he beat them?

What direction was Atheist going?

What did Atheist do when he heard the pilgrims were going to the Celestial City?

Did Atheist find the Celestial City?

How did Hopeful know there was a Celestial City?

What was the danger of the Enchanted Ground?

How did Christian keep Hopeful awake?

What did the pilgrims talk about as they journeyed?

XVII

BEULAH LAND

HOPEFUL, by chance, looked back and saw Ignorance, whom they had left behind, coming after.

“Look,” said he, “how far yonder young man stays behind. Let us wait for him.” Christian called to Ignorance: “Come on, man; why do you stay behind?”

Ignorance: “I take pleasure in walking alone, I hope well, for I am always full of good emotions that come to my mind, to comfort me as I walk.”

Christian: “What good emotions?”

Ignorance: “Why, I think of God and heaven.”

Christian: “So do the devils.”

Ignorance: “But I think of them and desire them.”

Christian: “So do many who are not likely ever to get there.”

Ignorance: “But I think of them and leave all for them.”

Christian: “But how do you know you have left all for God and heaven?”

Ignorance: “My heart tells me so.”

Christian: “The wise man says, ‘He that trusts his own heart is a fool.’”¹

¹ Prov. xxviii. 26.

Ignorance : "That is spoken of an evil heart; mine is a good one."

Christian : "How can you prove that?"

Ignorance : "It comforts me in hopes of heaven."

Christian : "That may be through its deceitfulness."

Ignorance : "But my heart and life agree together, and so I have good ground for my hope."

Christian : "Who told you your heart and life agree together?"

Ignorance : "My heart tells me so."

Christian : "Except the Word of God beareth witness in this matter, other statements are of no value."

Ignorance : "Is it not a good heart that hath good thoughts? Is it not a good life which keeps the commandments?"

Christian : "Yes, that is a good heart and life. But it is one thing to have these, it is another thing only to think so."

Ignorance : "What are good thoughts about ourselves?"

Christian : "Such as agree with the Word of God."

Ignorance : "When do our thoughts of ourselves agree with the Word of God?"

Christian : "When we hold the same opinion about ourselves that the Word of God holds."

Ignorance : "I will never believe that my heart is bad."

Christian : "Therefore you never had one good thought about yourself in all your life."

Thus they talked for a long time and Christian tried to show Ignorance the error of his ways ; but in vain. At last Ignorance said : “ That is your faith, but not mine. Yet mine, I doubt not, is as good as yours, though I have not so many foolish notions in my head as you.”

Christian : “ You ought to be careful about this matter, for I tell you no man can know Jesus Christ except by the revelation of the Father. Be awakened to see your own danger, and fly to Jesus Christ, and you shall be saved.”

Ignorance : “ You go too fast. I cannot keep pace with you. Do you go on before ; I must stay behind.”

So they went on apace, and Ignorance came hobbling after them. Then said Christian to his friend : “ It makes me full of pity when I think of this poor man. It will surely go ill with him at the last.”

By this time the pilgrims were through the Enchanted Ground, and entering into the country of Beulah.¹ The air was very sweet and pleasant, the way lying directly through it, and they comforted themselves for a season. Yes, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle-dove in the land.

In this country the sun shines night and day. It was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, nor could they from here see Doubting Castle.

¹ Isa. lxii. 4, 12 ; Can. ii. 10, 12.

Here also they were within sight of the City to which they were going ; also here they met some of the inhabitants of the City. For in this land the shining ones commonly walked because it was on the borders of heaven. In this land the contract between the Bride and the Bridegroom was renewed. As a bridegroom rejoices over his bride, so did their God rejoice over them.

Here they have no lack of corn and wine, for in this land they met with abundance of what they sought for all through their pilgrim journey. Here they heard loud voices from out the City, saying : " Say ye to the daughter of Zion, Behold thy salvation cometh ! Behold, his reward is with him ! " Here all the inhabitants of the country called them " The holy people ; the redeemed of the Lord."

Now as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound. And drawing near to the City, they had a yet more perfect view of it.

It was builded of pearls and precious stones, and the streets were paved with gold, so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful, also, had a fit of the same disease. Wherefore, they were laid up with the sickness for a while, crying out, " If ye find my Beloved, tell him that I am sick of love." ¹

But being a little strengthened, and better able to bear their sickness, they must be on their way,

¹ Can. v. 8.

and came nearer and nearer, where were orchards, vineyards and gardens, the gates of which opened into the highway. Now as they came up to those places, behold, the gardener stood in the way, to whom the pilgrims said : “ Whose goodly vineyards and gardens are these ? ”

He answered : “ They are the King’s, and they are planted here for his own delight, and also for the comfort of pilgrims.”

So the gardener took them into the vineyards, and told them to refresh themselves with dainties.¹

He also showed them the King’s walks, and the arbours where he delighted to be, and here they rested and slept.

Now it was noticed that the pilgrims talked more in their sleep than they had ever done before, in all their pilgrim journey. This was because it is the nature of the fruit, of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak.²

When they awoke, they made ready to go up into the City ; but the reflection of the sun upon the City was so extremely glorious that they could not as yet with open face behold it, but through an instrument made for the purpose.³

EXPOSITION

In Beulah Land the Christians had a much closer vision of the mighty City “ far sinking into splendour without end,” whose brightness was the “ illumina-

¹ Deut. xxiii. 24.

² Can. vii. 9.

³ 2 Cor. iii. 18.

tion of all gems," a fabric of diamonds and of gold, with its alabaster domes, silver spires, blazing terraces, avenues of serene pavilions and jewelled battlements. They had got far beyond the fogs and mists and clouds of doubt, and could now look calmly back upon all the way along which they had been led. It had been a wonderful journey, and God's love and grace had been evinced at every turn of it. One steadfast look, far back, upon the cross, had done it all. There is life in such a look. Now they have reached a place where the soul grows more and more into His image. A calm sunset of the Christian life, when in perfect peace, the soul reposes upon God, and walks in holy joy in the borderland of the Celestial Home. In Beulah, the "rose of evening becomes silently and suddenly the rose of dawn." How clear the air, how clean the heart, and how unclouded the eye of those who dwell in Beulah! Here the Beatitude becomes true: "Blessed are the pure in heart, for they shall see God." Here the pilgrims had brightening hopes, for their rejoicing increased at every step in their onward progress, and, drawing near to the City, they had a more perfect view of it. The pilgrims felt a longing desire. The natural glory of the City, and the reflection of the sunbeams on it, made Christian with desire fall sick. For the sight of heaven fills the soul with longing for it. It was thus with Mr. Hervey, who, when he was told he had but a few moments to live, said, "These light afflictions are but for a moment, and then

comes an eternal weight of glory. Oh, welcome, welcome, death ! ”

The delights of the Christian life are greatly increased in the Land of Beulah. There the believer is abundantly satisfied with the good things of God. “ The path of the just is as the shining light, which shineth more and more unto the perfect day.”

There is often given a foretaste of heaven, even on the brink of the river of death. Thomas Scott, just before he died, said : “ This is heaven begun. I have done with darkness forever, forever. Satan is vanquished. Nothing now remains but salvation, with eternal glory.” When John Angel James had reached the last week of his earthly life he was cheerful and happy, although knowing his departure was nigh. He talked much of heaven, and looked forward with great joy to “ the rest that remaineth.” When assisted to his bedroom for the last time he turned to his helper and said : “ Inasmuch as ye have done it unto one of the least of these, thou hast done it unto me.” Who can doubt that Angel James was in the Land of Beulah ? How glorious was the home-going of Dr. McCaul ! Three days before his death he was told the end was not far off. He said his hopes were built on these two texts, “ God was in Christ reconciling the world unto Himself ” ; and, “ When he was a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.” “ On these texts,” he added, “ I take my stand, and nothing remains but to fall asleep as

peacefully as possible in Jesus." Here is Beulah, with Eliot the missionary. Walking its streets, he said : "The evening clouds are passing away. The Lord whom I have served, like Polycarp, for eighty years, will not forsake me now. Oh, come in glory ! I have long waited for Thy coming. Let no dark cloud rest on the work of the Indians ; let it live when I am dead." Here his voice failed, and his last words were, "Welcome, joy."

"You are going home," said one to Dr. Gordon. "I feel at home already," he replied. To one at his bedside he observed : "My gracious God has been very merciful to me. He has given me a joy I never felt before, an inconceivable joy." And to another, "I have Christ by me. See Death ? I see nothing but Christ."

QUESTIONS

Whom did Christian and Faithful meet again ?

Did Christian make Ignorance see the error of his ways ?

What country did they enter after they had passed through the Enchanted Ground ?

What made the Land of Beulah so pleasant ?

What City could be seen from Beulah ?

With what did Christian and Hopeful fall sick ?

What was the City built with ?

To whom did the orchards and gardens belong ?

Where did the pilgrims sleep ?

What made them talk in their sleep ?

Why could they not look at the City ?

XVIII

CROSSING THE RIVER

AS they went on there met them two men in raiment that shone like gold ; also their faces shone as the light. These men asked the pilgrims where they came from, and they told them. They also asked them where they had slept, what difficulties, dangers, what comforts and pleasures they had met with in the way ; and they told them.

Then said the men, “You have two more difficulties to meet with, and then you are in the city.”

Christian and Hopeful then asked the men to go along with them ; so they told them they would, and together they went on till they came in sight of the gate. Now between them and the gate was a river, but there was no bridge to cross over, and the river was very deep. At the sight of this river the pilgrims were much upset.

But the men that went with them said, “You must go through the waters, or you cannot come to the gate.”

The pilgrims then began to inquire if there was no other way to the gate, to which the men answered, “Yes ; but only two, Enoch and Elijah, were permitted to tread that path since the founda-

tion of the world. Nor shall any other go that way till the last trumpet shall sound.”¹

The pilgrims then, especially Christian, began to despond in their minds and looked this way and that, but no way of escape could be found by which they might avoid the river. Then they asked the men if the waters were of a depth. They said no, but they could not help them in any case, for, said they, “You shall find it deeper or shallower, as you believe in the King of the place.”

Then they went down into the water and, entering, Christian began to sink. Thereupon, crying out to his good friend Hopeful, he said, “I sink in deep waters; the billows go over my head; all their waves go over me.”

Hopeful: “Be of good cheer, my brother; I feel the bottom and it is good.”

Christian: “Ah, my friend, ‘the sorrows of death have compassed me about.’ I shall not see the land that flows with milk and honey”; and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor talk sanely of any of those sweet delights he had met with in the way of the pilgrim journey. All the words that he spoke showed that he had horror of mind, and heart-fears that he should die in the river and never obtain entrance in at the gate. Here, also, as they that stood by saw, he was much troubled

¹ 1 Cor. xv. 51.

about thoughts of the sins that he had committed, both since and before he became a pilgrim. It was also observed that he was troubled with signs of evil spirits, for every now and then he would hint so much by his words.

Hopeful had much ado to keep Christian's head above water, and sometimes he would be quite gone down, and then, after a while, he would rise up again half dead. Hopeful would try to comfort him, saying, "Brother, I see the gate and the men standing by to receive us."

But Christian would answer, "It is you—it is you they wait for. You have been hopeful ever since I knew you."

"And so have you," Hopeful replied.

"Ah! brother," said Christian, "surely if I was right he, the King, would now arise and help me; but for my sins he has brought me into this trial and has left me."

But Hopeful answered again, "My brother, you have quite forgot the text, 'There are no bands in their death, but their strength is firm.'¹ These troubles and distresses that you go through in these waters are no sign that God has forsaken you, but are sent to try you to see if you will call to mind what kindness you have already received from Him, and can live upon Him in your distresses."

Then Christian was in a deep study for a while, and Hopeful added this word: "Be of good cheer. Jesus Christ maketh thee whole."

¹ Ps. lxxiii. 4, 5.



CROSSING THE RIVER

*Hopeful also would endeavor to comfort him, saying, "Brother,
I see the gate."*

With that Christian broke out with a loud voice, "Oh, I see him again, and he tells me, 'When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee'!"¹

Then they both took courage, and the enemy after that was as still as a stone until they were gone over.

Christian, therefore, soon found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over.

EXPOSITION

The dread of death is no proof that we are wanting in faith and hope. Many of God's best sons and daughters have "looked this way and that" in a vain attempt to avoid death. That feeling is an instinct. Death has come into this beautiful world, where it was never meant to be. "By man came death." Dying is something we may all shrink from, but we must go through the river if we are to come in at the gate. It is faith that makes the river shallow; want of faith makes it deep. The river of Death is deeper or shallower as we believe on the King. "In crossing the river," wrote Samuel Rutherford to Lady Kenmare, "hold his hand fast. He knows all the fords. Put in your foot, then, and wade after him. And be sure you set your feet always on the stepping stones." Though Christian and Faithful had much dread of

¹ Isa. xliii. 2.

the river, and were overcome at the sight of it, all the pilgrims who pass over are not overcome. Some, indeed, do not mind the river in the least, and go over with shouts of joy and thanksgiving. In the second part of "The Pilgrim's Progress" we have the record of the passing of several of the pilgrims. In the case of Christiana, the wife of Christian, the post came from the Celestial City and presented her with a letter. In it she read: "Hail, good woman, I bring thee tidings that the Master calleth for thee, and expects thee to stand in his presence, clothed in immortality, within ten days."

After calling all her friends, and giving them words of advice and love, she made ready to go. On the day set for her going the road was full of people to see her take her journey. But, behold! all the banks beyond the river were full of horses and chariots, which were come down to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the riverside. The last words that she was heard to say were: "I come, Lord, to be with Thee and bless Thee."

Her children and friends then returned to their places, for those that waited for Christiana carried her out of their sight. In the process of time there came a post again, and his business was with Mr. Ready-to-halt. When he found him he said, "I am come to thee in the name of him whom thou hast loved and followed, though upon crutches,

and now he expects thee to sit at his table and sup with him in his kingdom. So prepare for the journey." Mr. Ready-to-halt, therefore, sent for his friends and said, "I am sent for," and bade them farewell and thanked them all for their kindness to him. When he came to the brink of the river he said, "Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on." The last words he was heard to say were, "Welcome life." So he went his way.

After this it was made known that Mr. Valiant-for-truth was served with a summons from the post. When he knew it he called his friends and said, "I am going to my Father, and though with great difficulty I am come here, yet I do not regret all the trouble I have had to arrive here."

When the day came that he must go hence many went with him to the riverside, and as he entered the water he said, "Death, where is thy sting?" And as he went down deeper he cried, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came a summons for Mr. Stand-fast, and the post brought it to him open in his hands. The contents of it were that he must prepare for a change, for his Master was not willing that he should be so far from him any longer. When Mr. Stand-fast had set all his affairs in order, and the time being come for him to hasten away, he also went down to the river. Now there was a great calm at that time in the river; so Mr. Stand-fast,

when he was half-way in, stood a while and talked to his companions who had followed him to the river. He said: "This river has been a terror to many; yes, and the thoughts of it have often frightened me. Now I think I stand easy. The waters are indeed to the palate bitter, and to the stomach cold. Yet the thoughts of what I am going to, and of the convoy that awaits me on the other side, lies as a glowing coal on my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me. I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth there I have desired to set my foot also."

While he was making this discourse his countenance changed, and the strong man's body bowed underneath him; and after he had said, "Take me, for I come unto Thee," he ceased to be seen by them. But glorious it was to see how the open space was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up and followed one another in at the beautiful gate of the Celestial City.

QUESTIONS

Who met and questioned the pilgrims?

What was between the pilgrims and the gate?

What was it that upset the pilgrims?

What made the river deeper or shallower ?

What happened to Christian when he entered
the river ?

What did Hopeful say to him ?

Was Christian much troubled about his past ?

How did Hopeful keep Christian from sinking ?

What did Hopeful again say to Christian ?

What did Christian reply ?

How did Christian at last find hope and help ?

What did Christian hear and see ?

Did the river then become shallow ?

XIX

ENTERING THE GATE OF THE CITY

NOW upon the bank of the river on the other side they saw the two Shining Ones again, who there waited for them. When the pilgrims were come out of the river the men saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation."

Thus they went along towards the gate. Now the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them. Also, they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They, therefore, went up here with much speed, though the foundation upon which the city was built was higher than the clouds. They went up through the regions of the air, sweetly talking as they went, being comforted because they had got safely over the river, and had such glorious companions to attend them.

The talk they had with the Shining Ones was about the glory of the place, and were told by them that the beauty and glory of it was inexpressible. "There," said they, "is Mount Zion, the heavenly

Jerusalem, the innumerable company of angels, and the spirits of just men made perfect.¹ You are going now," said they, "to the paradise of God, wherein you shall see the tree of life, and eat of the never decaying fruits thereof. And when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity.² There you shall not see again such things as you saw on earth, such as sorrow, sickness, affliction and death, 'for the former things are passed away.'³ You are now going to Abraham, Isaac and Jacob, and to the prophets, men that God has taken away from the evil to come."

Christian and Hopeful then asked, "What must we do in this holy place?"

To this it was answered, "You must there receive the comforts of all your toil, and have joy for all your sorrow. You must reap what you have sown, even the fruits of all your prayers, and tears, and sufferings for the King by the way.⁴ In that place you must wear crowns of gold, and enjoy the perpetual vision of the Holy One, for there you shall see him as he is.⁵ There also shall you serve him continually with praise, with shouting and thanksgiving, whom you served in the world, though with much difficulty, because of the infirmity of the flesh. There shall your eyes be delighted with seeing, and your ears with hearing, the pleasant voice of the

¹ Heb. xii. 22-24.

² Rev. ii. 7 ; iii. 4, 5 ; xxii. 5.

³ Rev. xxi. 4.

⁴ Gal. vi. 7, 8.

⁵ 1 John iii. 2.

Mighty One. There shall you enjoy your friends again, that are gone there before you ; and there shall you receive with joy all who follow into the holy place after you. There also shall you be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him ; and when he shall sit upon the Throne of Judgment you shall sit by him. And when he shall pass sentence upon all workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall return again to the city you shall go too, with sound of trumpet, and be ever with him.”¹

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them, to whom it was said by the other Shining Ones, “ These are the men that have loved our Lord when they were in the world, and that have left all for his holy name. And he hath sent us to fetch them, and we have brought them thus far on their desired journey that they may go in and look their Redeemer in the face with joy.”

Then the heavenly host gave a shout, saying, “ Blessed are they who are called unto the marriage supper of the Lamb.”²

¹ 1 Thess. iv. 13, 17 ; Jude 14, 15 ; Dan. vii. 9, 10 ; 1 Cor. vi. 2, 3.

² Rev. xix. 9.

There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with loud and melodious noises made even the heavens to echo with their sound. These trumpeters saluted Christian and Hopeful with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet. This done, they surrounded them on every side; some went before, some behind, and some on the right hand and some on the left, as it were, to guard them through the upper regions.

Continually sounding as they went, with melodious noise, in notes on high, so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus, therefore, as they walked on together, every now and then these trumpeters would, by mixing their music with looks and gestures, still signify to Christian and Hopeful how welcome they were into their company and with what gladness they came to meet them.

And now were these two men as it were in heaven, before they came at it, being swallowed up with the sight of angels, and with the hearing of melodious notes. Here, also, they had the City itself in view, and they thought they heard all the bells therein ringing to welcome them. But above all were the warm and joyful thoughts that they had about their own dwelling there, with such company, and that forever and ever. Oh, by what

tongue or pen can their joy be expressed ! And thus they came to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold : “ *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City.*”¹

Then the Shining Ones bade them call at the gate, which, when they did, some of the dwellers within the City looked over the gate, such as Enoch, Moses and Elijah, to whom it was said, “ These pilgrims are come from the City of Destruction for the love they bear to the King of this place.” And then the pilgrims gave to them their certificates, which they had received at the beginning. These, therefore, were carried in to the King, who, when he had read them, said, “ Where are these men ? ”

“ They are standing without the gate.”

The King then commanded to open the gate, “ that the righteous nation that keepeth the truth may enter in.”²

Now the two men went in at the gate, and lo ! as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also those that met them with harps and crowns, and gave them to them—the harps for praise, and the crowns as a mark of honour.

Then all the bells of the city rang for joy, and it was said to them, “ *Enter ye into the joy of your*

¹ Rev. xxii. 14.

² Isa. xxvi. 2.

Lord."¹ Then the pilgrims themselves sang with loud voices, saying, "*Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*"²

Now just as the gates were opened to let in the men, it was seen that the City shone like the sun. The streets also were paved with gold, and in them walked many men, with crowns on their heads, and palms in their hands, and golden harps for praise.

There were also those who had wings, and they answered one another without ceasing, saying, "*Holy, holy, holy is the Lord.*"³ And after that the gates were shut again.

¹ Matt. xxv. 23.

² Rev. v. 13.

³ Rev. iv. 8.

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